TIER 0.1 – Operational Parameters (as applied here)

- Framework: **QATF v9.1**
- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 1 (**بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ)**
- Target language: **English**
- Interpretation languages: **Arabic + English (parallel where specified)**
- Translation model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Max sentence length: Flexible; short here, but may extend when needed.
- Mandatory alternatives: **12** (4 didactic, 4 scholarly, 4 literary)
- Core tafsīr sources used: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term (Arabic)	Tier	Policy	Applied Form in this answer
ٱللَّه	A	Never translated; always transliterated	**Allāh** (with gloss in parentheses)
ٱلرَّحْمَٰن	A	Never translated; always transliterated	**ar-Raḥmān** (with gloss)
ٱلرَّحِيم	A	Never translated; always transliterated	**ar-Raḥīm** (with gloss)
رَبّ (Rabb)*	B	Transliteration + gloss	**Rabb (Nurturing-Sustainer)** when it appears (e.g., in duʿā)
إِلٰه (ilāh)*	B (doctrinal)	Transliteration + gloss	**ilāh (one truly worthy of worship)**
بِسْم	E	Tafsīri translation	“In / with / by the Name” (explained contextually)

*Rabb and ilāh do not appear in this verse, but will appear in the **duʿā**, so they are pre-registered.

> **Doctrinal constraint:** Words like **“Lord”** or **“God”** are **not used** in our own renderings. We always use the Qur’anic terms (e.g., **Allāh, Rabb, ilāh**) with glosses.

TIER 0.5 – Governing Context Document (GCD)

أولًا: السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة سورة مكيّة عند جمهور العلماء، وقيل مدنيّة أو نزلت مرّتين، وهي أمّ الكتاب، والسبع المثاني، ولا تصحّ الصّلاة إلا بقراءتها. محورها المركزي هو تعليم العبد منهج التوجّه إلى Allāh في الحمد والتعظيم والعبوديّة وطلب الهداية، فهي خلاصة مقاصد القرآن كلّه في علاقة العبد بربّه وبالآخرة والصراط المستقيم.

الآية الأولى «بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ» تمثّل بوّابة السورة والقرآن كلّه؛ فهي إعلان افتتاحي بأن كلّ ما يرد بعدها متلبّس باسم Allāh، وتحت مظلّة رحمته الشاملة (ar-Raḥmān) ورحمته الخاصة المستمرّة (ar-Raḥīm). basmala السباق بعدها مباشرة هو «ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ»، ممّا يبيّن أنّ بالمؤمنين تهيئة نفسيّة وقلبيّة للدخول في مقام الحمد والاعتراف بالرّبوبيّة. لا يثبت للبسملة سبب نزول خاص، لكن وردت أحاديث في فضل الفاتحة وكونها أعظم سورة، وأنّها «ما أنزل في التوراة ولا في الإنجيل مثل أمّ القرآن». النبرة الغالبة في الآية تعليمية تعبّدية، تجمع بين التوحيد، وتعظيم الأسماء الحسنى، وربط كلّ قول وفعل باسم Allāh ورحمته.

Governing Context – in English (≈180 words)

Sūrat al-Fātiḥah is Makkan according to the majority, though some say Madinan or revealed twice. It is “Umm al-Kitāb” and “al-Sabʿ al-Mathānī,” and no ṣalāh is valid without it. Its central axis is to **teach the servant how to turn to Allāh**: praising Him, affirming His oneness and nurturing sovereignty, and seeking guidance to the straight path. It condenses the core aims of the Qur’an regarding the human-Allāh relationship, the Hereafter, and right guidance.

Āyah 1, **“Bismi Allāh ar-Raḥmān ar-Raḥīm,”** is the gateway to the sūrah and, effectively, to the entire Qur’an. It proclaims that everything which follows is recited and undertaken **under the invocation of the Name of Allāh**, and beneath the canopy of His all-embracing mercy (**ar-Raḥmān**) and His special, continuous mercy for the believers (**ar-Raḥīm**). The immediate sequel, “al-Ḥamdu lillāhi Rabbi al-ʿālamīn,” shows that the basmala is a spiritual and psychological preparation to enter the station of praise and acknowledgment of His Lordship. No specific occasion of revelation is established for the basmala itself, though aḥādīth stress al-Fātiḥah’s unique rank. The tone is primarily **devotional-didactic**: teaching the believer to begin every recitation and endeavor consciously **in the Name of Allāh and within His mercy**.

TIERS 1 & 2 – Integrated Lexical–Morphological Analysis (English)

| Word (Uthmānic) | Root | Morphological analysis | Layers of meaning | Classical exegesis (sample) | Translation strategy |

|---|---|---|---|---|---|
س	بِسْمِ	-م-و / -س-و	م	Preposition **bi-** (“with / in / by”) + noun **ism** (“name”), singular, genitive, in construct with Allāh	**1. Literal:** With / in the “name” – i.e., with verbal mention of the name. **2. Extended:** With the help, blessing, or authorization signified by that Name. **3. Spiritual:** Beginning every act in conscious dependence on Allāh and in presence with Him.	**al-Ṭabarī:** Meaning “I begin with mentioning the Name of Allāh before everything I say or do.” **Ibn ʿĀshūr:** “Name” here stands for Allāh Himself and His attributes; invoking the Name actualizes His support and blessing.	**Translate-tafsīri:** “In the Name of …” while explaining the sense of seeking blessing, aid, and consecration.
أ	ٱللَّهِ	-ل-) ه	per many linguists)	Proper noun, singular, genitive (as second term of an iḍāfah “ism Allāh”)	**1. Apparent:** The personal proper Name of the One true Ilāh of all existence. **2. Conceptual:** The One uniquely deserving all worship, obedience, love, and ultimate reliance. **3. Spiritual:** Absolute center of devotion; all meanings of ulūhiyyah and rubūbiyyah converge in this Name.	**al-Ṭabarī:** “Allāh is the One who alone is worshipped, to the exclusion of all besides Him.” **Ibn ʿĀshūr:** Proper name not shared by others; gathers in itself all perfection-attributes.	**Transliterate+Explain:** Always “Allāh (the one and only true divinity of all existence)” or close gloss; never “God” or “Lord”.
ر	ٱلرَّحْمَٰنِ	-ح-	م	Intensive form on pattern **faʿlān**, active participle functioning as divine Name; genitive as adjective of Allāh	**1. Apparent:** The Universally-Merciful whose mercy floods all creation. **2. Conceptual:** A mercy vast, overflowing, and encompassing believer and non-believer in worldly life. **3. Spiritual:** The inexhaustible ocean of beneficence from which all existence draws life and provision.	**Ibn Kathīr:** “ar-Raḥmān – more encompassing in meaning than ar-Raḥīm; it is an attribute belonging only to Allāh.” **Ibn ʿĀshūr:** Signifies all-inclusive mercy by form **faʿlān** which implies fullness and intensity.	**Transliterate+Explain:** “ar-Raḥmān (the Universally-Merciful whose mercy overflows to all creation)”.
ر	ٱلرَّحِيمِ	-ح-	م	Intensive form on pattern **faʿīl**, active participle / adjective; genitive as adjective of Allāh	**1. Apparent:** The Especially-Merciful, showing particular care. **2. Conceptual:** A mercy constant, ongoing, and especially directed to the believers and those who seek Him. **3. Spiritual:** The intimate, near mercy felt in hearts: forgiveness, guidance, closeness.	**al-Qurṭubī:** Many scholars say: ar-Raḥmān for general mercy, ar-Raḥīm for the believers specifically. **al-Saʿdī:** ar-Raḥīm – His mercy reaches His allies in perfect ways, especially in the Hereafter.	**Transliterate+Explain:** “ar-Raḥīm (the Especially-Merciful whose care is continuous and intimate for those who turn to Him)”.

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative Table of 7 Major English Renderings

Translator	Rendering of 1:1	Accuracy (tafsīr)	Rhetorical preservation	Lessons
Muhammad Asad	“In the name of God, The Most Gracious, The Dispenser of Grace.”	8/10	8/10	Captures distinction between the two Names (“Gracious” vs “Dispenser of Grace”), but “Dispenser” feels technical; uses “God”, which our framework avoids for our own work.
Mustafa Khattab	“In the Name of Allah—the Most Compassionate, Most Merciful.”	9/10	8/10	Very clear; keeps “Allah”. Collapses some nuance between ar-Raḥmān/ar-Raḥīm, but good pedagogically.
Saheeh International	“In the Name of Allah—the Entirely Merciful, the Especially Merciful.”	9/10	8/10	Nicely signals the distinction with “Entirely / Especially”; wording slightly technical but precise.
Abdul Haleem	“In the name of God, the Lord of Mercy, the Giver of Mercy.”	8/10	9/10	Strong rhythm and parallelism; “Lord / Giver of Mercy” is vivid, but shifts lexical mapping and uses “God/Lord”, which we avoid.
ʿAbdel-Ghaffar Hilāl	“In the name of Allah, the Most Gracious, the Most Merciful.”	9/10	8/10	Classical Muslim English; accurate but treats both Names similarly, minimizing their contrast.
The Study Quran	“In the Name of God, the Compassionate, the Merciful.”	9/10	7/10	Faithful and simple, with rich notes elsewhere; as a standalone line, it does not highlight the two-level mercy nuance strongly.
Yusuf Ali (Amana)	“In the name of Allah, Most Gracious, Most Merciful.”	8/10	8/10	Beautiful, traditional phrasing; “Most Gracious” is now somewhat archaic and does not clearly signal universality vs particularity.

Rhetorical observations

- The Arabic basmala is **compact, rhythmic, alliterative (raḥmān/raḥīm)** and semantically layered.
- The key challenge is **preserving both parallelism and the subtle distinction** between the two Names.
- The best existing attempts (e.g., Saheeh International) explicitly differentiate the scope of mercy (“Entirely / Especially”), a strategy we will adapt and enrich with tafsīr-based glosses.

TIER 5 – Generating, Evaluating, and Selecting 12 Alternatives

5.1 – 12 Hierarchical Alternatives

All renderings respect:

- **No “Lord” or “God”**.
- Transliterated doctrinal terms with gloss in parentheses.
- Keeping the central Qur’anic names explicit: **Allāh, ar-Raḥmān, ar-Raḥīm**.

Group 1 – Didactic (Beginners’ clarity)

D1.
“In the Name of **Allāh** (the one and only true divinity of all existence), **ar-Raḥmān** (the Universally-Merciful to every creature), **ar-Raḥīm** (the Especially-Merciful to those who turn to Him).”

D2.
“I begin in the Name of **Allāh** (the sole, true object of all worship), **ar-Raḥmān** (whose mercy embraces all creation), **ar-Raḥīm** (whose mercy is continuous and close for those who seek Him).”

D3.
“With the Name of **Allāh** (the unique Divine of all worlds), **ar-Raḥmān** (overflowing in mercy to all beings), **ar-Raḥīm** (constant in mercy particularly for the faithful).”

D4.
“By invoking the Name of **Allāh** (the only true Ilāh of everything), **ar-Raḥmān** (the One whose mercy is vast and universal), **ar-Raḥīm** (the One whose mercy is tender and ongoing).”

Group 2 – Scholarly (Balanced precision and depth)

S1.
“In the Name of **Allāh** (the One uniquely entitled to all worship), **ar-Raḥmān** (whose mercy is all-encompassing and overflowing), **ar-Raḥīm** (whose mercy is enduring and specially directed to the devoted).”

S2.
“In the Name of **Allāh** (the sole Divine reality), **ar-Raḥmān** (the Intensely-Merciful in an all-inclusive way), **ar-Raḥīm** (the Constantly-Merciful in a special, ongoing way).”

S3.
“In the Name of **Allāh** (the necessary existent and only true ilāh), **ar-Raḥmān** (the One characterized by boundless mercy), **ar-Raḥīm** (the One characterized by continuous, particular mercy).”

S4.
“In the Name of **Allāh** (the One beyond all partners), **ar-Raḥmān** (whose nature is overflowing, universal mercy), **ar-Raḥīm** (whose attribute is intimate, sustaining mercy).”

Group 3 – Literary–Interpretive (Impact and resonance)

L1.
“In the Name of **Allāh** (the one true Divine), **ar-Raḥmān** (mercy pouring over all), **ar-Raḥīm** (mercy embracing the hearts that turn to Him).”

L2.
“In the Name of **Allāh** (the only One worthy of all devotion), **ar-Raḥmān** (whose mercy floods every horizon), **ar-Raḥīm** (whose mercy settles gently within the faithful).”

L3.
“In the Name of **Allāh** (the source and goal of all being), **ar-Raḥmān** (the ocean of mercy without shore), **ar-Raḥīm** (the sheltering mercy that never leaves those who seek Him).”

L4.
“In the Name of **Allāh** (the One beyond all comparison), **ar-Raḥmān** (mercy vast as creation itself), **ar-Raḥīm** (mercy near, personal, and never exhausted).”

5.2 – Tri-Axis Evaluation (summary)

(Indicative scores out of 10)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	8	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	7	7
S4	Scholarly	9	8	8
L1	Literary	8	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	9	8	9

5.3 – Final Selection & Comparative Justification

Selected representatives:

- **Didactic winner (D1)**
- **Scholarly winner (S2)**
- **Literary winner (L3)**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won within its group
Didactic (D1)	“In the Name of Allāh (the one and only true divinity of all existence), ar-Raḥmān (the Universally-Merciful to every creature), ar-Raḥīm (the Especially-Merciful to those who turn to Him).”	Very explicit glosses; distinguishes universal vs special mercy; very clear for beginners.	Highest combined accuracy and clarity; minimal figurative language; each divine Name explained in straightforward English.
Scholarly (S2)	“In the Name of Allāh (the sole Divine reality), ar-Raḥmān (the Intensely-Merciful in an all-inclusive way), ar-Raḥīm (the Constantly-Merciful in a special, ongoing way).”	Anchors glosses in morphology (faʿlān vs faʿīl – intensity vs constancy); concise but precise; strong link to classical tafsīr.	Best balance of technical precision and readable English; directly reflects the standard scholarly distinction between the two Names.
Literary (L3)	“In the Name of Allāh (the source and goal of all being), ar-Raḥmān (the ocean of mercy without shore), ar-Raḥīm (the sheltering

mercy that never leaves those who seek Him).” | High evocative power; metaphors (“ocean,” “without shore,” “sheltering”) echo infinity and intimacy; preserves doctrinal boundaries. | Highest impact score; maintains key tafsīr meanings while giving a vivid spiritual feel suitable for contemplation and public reading. |

Complementarity

- **D1** is best for new readers, study circles, and catechetical material.
- **S2** is ideal for academic work, serious study, and as a primary reference translation.
- **L3** is optimal for devotional reading and to approximate the emotional tone of the Arabic.

For the **official QATF v9.1 main rendering** of this āyah, we will adopt **S2** as the **Final English Rendering**, while benefiting from D1 and L3 in explanatory notes.

TIER 6 – Final Documented Presentation

1. Qur’anic Text and Context

Arabic text (Uthmānic script, fully vocalized):

سورة الفاتحة – الآية ١
﴿ **بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ** ﴾

> (Color-coding of tajwīd rules cannot be rendered in plain text here; the verse is provided with full tashkīl.)

Context (brief, from GCD):
This opening formula inaugurates al-Fātiḥah and the whole Muṣḥaf, teaching that Qur’anic recitation – and, by extension, every significant act – should begin **in conscious invocation of the Name of Allāh** and under the dual mercy signified by **ar-Raḥmān** (universal, overflowing mercy) and **ar-Raḥīm** (special, continuous mercy for the devoted). It frames everything that follows in the sūrah – praise, recognition of Rabb-ship, seeking guidance – as rooted in Allāh’s mercy.

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2. Final Translation (with transliterations) – **Final English Rendering**

QATF v9.1 – Final Rendering (S2):

> **“In the Name of Allāh (the sole Divine reality), ar-Raḥmān (the Intensely-Merciful in an all-inclusive way), ar-Raḥīm (the Constantly-Merciful in a special, ongoing way).”**

Plain-English version without transliterations (no Arabic terms)

> **“In the name of the One who alone is the true Divine reality, whose mercy is intensely all-embracing for every being, and whose mercy is constant in a special, ongoing way for those devoted to Him.”**

(Here, doctrinal terms are rendered descriptively but still **without** using “Lord” or “God”.)

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3. Unified Tafsīr Explanation (English, ≥100 words)

This āyah opens al-Fātiḥah – and the entire Qur’an – by training the believer to **begin every recitation and every serious act “in the Name of Allāh.”** The phrase “in the Name” is not a mere formula; it signifies seeking the support, blessing, and acceptance that flow from Allāh and His attributes. Mentioning His personal Name, **Allāh**, affirms that He alone is the true Divine reality and the only one worthy of total worship, love, fear, and reliance.

The two Names **ar-Raḥmān** and **ar-Raḥīm** immediately follow to establish that the first aspect of Allāh the believer is taught to remember is **mercy**, not anger or distance. Classical exegetes explain that **ar-Raḥmān** indicates an **all-encompassing, overflowing mercy** extending to all creatures in this life, while **ar-Raḥīm** points to a **continuous, special mercy** reserved in its fullness for those who believe, obey, and seek Him, especially in the Hereafter. By coupling these Names, the verse situates the entire relationship between servant and Allāh within a vast ocean of compassion that is at once universal and intimately personal.

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4. Strategic Tadabbur – Reflective Lessons (English, ≥100 words)

This verse invites a radical shift in how one begins everything. To say “In the Name of Allāh” with understanding is to **reject beginning in the name

of the ego, wealth, status, or any created power.** It is a declaration that the project, word, or action is being consciously connected to Allāh, sought for His acceptance, and carried out within the sphere of His guidance and mercy.

Reflecting on **ar-Raḥmān** reminds the believer that every breath, talent, opportunity, and moment of safety is part of an all-embracing mercy given even before one asks or believes. Reflecting on **ar-Raḥīm** deepens personal hope: whoever turns back, repents, and seeks closeness will find a **particular, ongoing care** that follows them in life, in death, and beyond the grave. Practically, this āyah urges a habit: beginning daily tasks, conversations, learning, work, and acts of worship with a mindful basmala; pausing to re-align one's intention; and remembering that success is not only about external outcomes but about whether an act truly unfolded **under the Name and mercy of Allāh.**

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5. Concluding Supplication (Duʿā') – Bilingual

5.1 Duʿā' in Arabic (no English words, no "يا", ≤100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنا نستفتح تلاوة كتابك ببسمك الكريم، ونتعلّق بأسمائك الحسنى: أنت Allāh، أنت الرحمن الرحيم، رحمتك وسعت كل شيء، فاجعلنا لها أهلاً برحمتك، ولا تحرمنا فضلك بسبب تقصيرنا.
اللهم اجعل كل قول نقوله، وكل عمل نعمله، مبتدأً ببسمك، خالصًا لوجهك، موافقًا لمرضاتك، محاطًا برحمتك العامة والخاصة.
اللهم ارزقنا حضور القلب عند قولنا: بسم الله الرحمن الرحيم، واجعلها حجابًا من الشيطان، ومفتاحًا لكل خير، وبركة في الأهل والمال والعمر والعمل.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

> (In this Arabic duʿā', "اللهم" is used, the vocative "يا" is avoided, and no transliteration is included.)

5.2 Duʿā' in English (with QATF rules, ≥100 words)

> **Allāhumma** (our calling upon You as Allāh, the One who responds), **You are my Rabb** (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing

upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, as we open Your Book with **“Bismi Allāh ar-Raḥmān ar-Raḥīm”**, let our lives truly begin in Your Name. Let us know You as **Allāh** (the sole Divine reality), as **ar-Raḥmān** (the Universally-Merciful whose mercy embraces all), and as **ar-Raḥīm** (the Constantly-Merciful whose special mercy never leaves those who seek You).
> Make every word we speak and every deed we perform sincerely “in Your Name,” aligned with what You love, surrounded by Your mercy in this world and the next.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 2**
  ﴿ **ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Tier F rule:
  “ → **لِلَّهِ**belong and due to **Allāh**”
) **لـه**if referring to Allāh) → “to **Allāh**”

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (	(ٱللَّهA	Never translated	**Allāh** (the one and only true divinity of all existence)
al-Ḥamdu (	(ٱلۡحَمۡدُC	Transliteration + tafsīri gloss	**al-Ḥamdu** (all-encompassing praise and thanks, with love and humility)
Rabb (	(رَبِّB	Transliteration + gloss	**Rabb** (Nurturing-Sustainer, Owner, and Master)

| al-ʿālamīn (| (ٱلْعَٰلَمِينَC | Transliteration + gloss | **al-ʿālamīn** (all worlds, realms, and creatures) |
| lillāh (| (ٱللَّهِF | Fixed rendering | “belong and due to **Allāh**” |

No **“Lord”** or **“God”** is used for these.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة أمّ الكتاب، تجمع مجمل مقاصد القرآن. بعد الافتتاح بالبسملة التي تعرّفنا بـ Allāh من خلال رحمته: ar-Raḥmān ar-Raḥīm، تأتي الآية الثانية: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ لتعلن القاعدة الكبرى، al-Ḥamd في علاقة العبد بربّه: أنّ belong and due to Allāh كلّه، بحقيقته الكاملة من ثناء وشكر ومحبة وتعظيم، Rabb al-ʿālamīn، لأنه وحده المتولي للتدبير والخلق والملك والتربية لجميع العوالم.

سباق الآية هو الافتتاح بـ «بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ»؛ ولحاقها: «ٱلرَّحْمَٰنِ ٱلرَّحِيمِ * مَٰلِكِ يَوْمِ ٱلدِّينِ»، مما يبيّن تدرّج السورة من التوجّه باسم Allāh ورحمته، إلى تقرير استحقاقه المطلق al-Ḥamd، ثم تفصيل صفات رحمته وملكه ليوم الجزاء. لا يوجد سبب نزول خاص بهذه الآية، فهي أصل عام. النبرة تفسيرية تعبّدية تقريرية؛ تؤسس لنظرة توحيدية شاملة: كل نعمة وكل كمال في الكون يعود إلى Allāh، فكل حمد حقيقي راجع إليه، وإن وُجّه ظاهراً إلى غيره.

Governing Context – in English (≈180 words)

Al-Fātiḥah, the Mother of the Book, summarizes the main aims of the Qur’an. After the opening basmala, which introduces us to Allāh primarily through His mercy as **ar-Raḥmān ar-Raḥīm**, the second verse, **“al-Ḥamdu lillāhi Rabbi al-ʿālamīn,”** proclaims a foundational truth for the servant’s relationship with Allāh: that **all-encompassing praise and thanks, filled with love and reverence, belong and are due only to Allāh**, because He is **Rabb al-ʿālamīn** – the Nurturing-Sustainer, Owner, and Manager of all worlds and all creatures.

The preceding verse frames everything “in the Name of Allāh, ar-Raḥmān, ar-Raḥīm”; this verse states that **every perfection and blessing we experience traces back to Him**, so all real praise ultimately returns to Him. The following verses elaborate His mercy again and His sole kingship over the Day of Recompense. There is no particular occasion of revelation; the verse is a universal declaration. The tone is **affirmative and devotional**: it establishes a comprehensive tawḥīd-perspective in which no praise is

detached from Allāh’s creative grace and sustaining care. Thus, even when people praise one another, the believer recognizes the true source of every praiseworthy quality as Allāh, Rab al-ʿālamīn.

TIERS 1 & 2 – Lexical–Morphological Analysis (English)

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ٱلْحَمْدُ (al-Ḥamdu)	ح-م-د	Definite noun with **al-** (all-inclusive), nominative; verbal noun (maṣdar) on pattern **faʿl**	**1. Literal:** Praise and commendation for qualities of perfection. **2. Extended:** Praise joined with love, reverence, and recognition of favor (unlike mere madh). **3. Spiritual:** Constant heart-orientation of gratitude, seeing all good as from Allāh.	**al-Ṭabarī:** al-ḥamd: “the praise that Allāh obliged His servants to describe Him with.” **Ibn ʿĀshūr:** The definite article makes it mean “all true praise in its entirety.”	**Transliterate+Explain:** “al-Ḥamdu (all-encompassing praise and thanks, with love and humility)”.
لِلَّهِ (lillāh)	(+ ٱللَّه)	Preposition **li-** “for / to / belonging to” + proper noun Allāh; assimilation yields “lillāh”	**1. Literal:** For Allāh / to Allāh / belonging to Allāh. **2. Theological:** Exclusive right; no one shares it with Him truly. **3. Spiritual:** Redirecting every sense of gratitude back to Allāh as ultimate source.	**Ibn Kathīr:** “All praise is Allāh’s alone,” meaning none deserves it as He does. **al-Qurṭubī:** li- here is for exclusive deserving and ownership.	**Tier F fixed:** “belong and due to Allāh”.
رَبِّ (Rabb)	ب-ر-	Noun “Rabb” (Owner, Nurturer, Master), singular, genitive as first part of iḍāfah with al-ʿālamīn	**1. Literal:** Owner, master, caretaker, one who completes and nurtures a thing stage by stage. **2. Theological:** The One who creates, provides, manages, and educates all beings. **3. Spiritual:** The One who lovingly raises the servant in faith and guidance.	**al-Ṭabarī:** “Rabb” = Owner and Director of affairs. **al-Saʿdī:** He who created them, provides for them, and guides them to their interests.	**Transliterate+Explain:** “Rabb (Nurturing-Sustainer, Owner, and Master)”.
ٱلْعَالَمِينَ (al-ʿālamīn)	ع-ل-	Plural of ʿālam; broken plural on pattern **fāʿalīn**, genitive as second term of iḍāfah	**1. Literal:** The worlds, realms, categories of creation (humans, jinn, angels, etc.). **2. Extended:** Every created thing besides Allāh. **3. Spiritual:** All the signs pointing to Allāh, in every level of existence.	**Ibn Kathīr:** “al-ʿālamīn: everything besides Allāh.” **Ibn ʿĀshūr:** Includes all

classes of beings that have awareness or can be addressed. |
Transliterate+Explain: “al-ʿālamīn (all worlds, realms, and creatures)”. |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Major English Translations of 1:2

Translator	Rendering	Accuracy	Rhetoric	Notes
Muhammad Asad	“All praise is due to God alone, the Sustainer of all the worlds.”	9/10	8/10	“All praise is due” captures the definiteness of al-ḥamd; “Sustainer” reflects Rabb; uses “God,” which we avoid.
Mustafa Khattab	“All praise is for Allah—Lord of all worlds,”	9/10	8/10	Accurate doctrinally; “for Allah” good for **li-**; “Lord” is standard but we will avoid it.
Saheeh International	“[All] praise is [due] to Allah, Lord of the worlds—”	9/10	7/10	Brackets clarify implied words; doctrinally sound; again, uses “Lord.”
Abdul Haleem	“Praise belongs to God, Lord of the Worlds,”	9/10	9/10	“Praise belongs to” nicely captures **li-**; elegant, but “God / Lord” not used in our framework.
ʿAbdel-Ghaffar Hilāl	“All praise is due to Allah, the Lord of the worlds.”	9/10	8/10	Very traditional Muslim rendering; semantically good; lexical choices need adjustment for our constraints.
The Study Quran	“Praise be to God, Lord of the worlds,”	9/10	7/10	Classic phrasing; loses explicit exclusivity nuance of **al-** somewhat.
Yusuf Ali (Amana)	“Praise be to Allah, the Cherisher and Sustainer of the worlds;”	8/10	8/10	Adds “Cherisher and Sustainer” as interpretation of Rabb; stylistic but somewhat paraphrastic.

Key rhetorical point:
The Arabic is compact and absolute:

- **al-Ḥamdu** (with “al-”) = all true praise in its entirety.
- **lillāh** = that praise **belongs and is due exclusively** to Allāh.
- **Rabb al-ʿālamīn** = the reason: He alone is nurturing master of all that exists.

Our renderings must preserve the **absoluteness of praise**, the **exclusivity** indicated by **li-**, and the **richness of Rabb** without using “Lord” or “God”.

TIER 5 – Generation, Evaluation, and Selection of 12 Alternatives

5.1 – 12 Alternatives

Group 1 – Didactic (4)

D1.
“**al-Ḥamdu** (all-encompassing praise and thanks, with love and humility) **belong and due to Allāh** (the one and only true divinity of all existence), **Rabb al-ʿālamīn** (the Nurturing-Sustainer, Owner, and Master of all worlds, realms, and creatures).”

D2.
“All **al-Ḥamdu** (complete praise and grateful thanks) **belong and due to Allāh** (the sole true Ilāh), **Rabb al-ʿālamīn** (who creates, owns, and manages every world and every creature).”

D3.
“Every **al-Ḥamdu** (true praise joined with thankfulness) **belong and due to Allāh** (the unique Divine), **Rabb al-ʿālamīn** (the One who raises, cares for, and directs all the worlds).”

D4.
“**al-Ḥamdu** (all real praise and thanks) **belong and due to Allāh** (the only One truly worthy of worship), **Rabb al-ʿālamīn** (the caring Maintainer of all created realms).”

Group 2 – Scholarly (4)

S1.
“**al-Ḥamdu** (the totality of true praise and thanks) **belong and due to Allāh** (the sole Divine reality), **Rabb al-ʿālamīn** (the Nurturing-Sustainer and absolute Master of all worlds).”

S2.
“**al-Ḥamdu** (all genuine praise, inherently coupled with gratitude) **belong and due to Allāh** (the only true Ilāh), **Rabb al-ʿālamīn** (who originates, sustains, and perfectly governs every realm of created beings).”

S3.

“**al-Ḥamdu** (comprehensive praise acknowledging perfection and favor) **belong and due to Allāh** (the necessary existent and only true object of worship), **Rabb al-ʿālamīn** (the Lordly Nurturer and Administrator of all orders of creation).”

S4.
“**al-Ḥamdu** (the all-inclusive, rightful praise) **belong and due to Allāh** (beyond all partners), **Rabb al-ʿālamīn** (whose rubūbiyyah extends to every world and every species of creature).”

Group 3 – Literary–Interpretive (4)

L1.
“**al-Ḥamdu** (every true word of praise and thanks) **belong and due to Allāh** (the one real Divine), **Rabb al-ʿālamīn** (who lovingly tends every world and every soul within it).”

L2.
“**al-Ḥamdu** (praise in its fullness, steeped in gratitude) **belong and due to Allāh** (the only One worthy of hearts’ devotion), **Rabb al-ʿālamīn** (the gentle Guardian of all worlds seen and unseen).”

L3.
“**al-Ḥamdu** (all praise that ever was or will be) **belong and due to Allāh** (the source of every blessing), **Rabb al-ʿālamīn** (who holds, nourishes, and steers all the worlds).”

L4.
“**al-Ḥamdu** (the entire ocean of praise and thanksgiving) **belong and due to Allāh** (the One beyond all comparison), **Rabb al-ʿālamīn** (the tender yet majestic Keeper of every realm of being).”

5.2 – Evaluation Table (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	8	8
D4	Didactic	9	8	8

S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	7	8
S4	Scholarly	9	8	8
L1	Literary	8	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	9	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic winner: **D1**
- Scholarly winner: **S2**
- Literary winner: **L3**

Comparative Justification Matrix

Type	Text	Strengths	Why it won
Didactic (D1)	“al-Ḥamdu (all-encompassing praise and thanks, with love and humility) belong and due to Allāh (the one and only true divinity of all existence), Rabb al-ʿālamīn (the Nurturing-Sustainer, Owner, and Master of all worlds, realms, and creatures).”	Very explicit glosses; clearly explains al-ḥamd, Allāh, and Rabb al-ʿālamīn; closely aligned with standard tafsīr.	Highest combined accuracy and clarity; ideal as a teaching text for new students.
Scholarly (S2)	“al-Ḥamdu (all genuine praise, inherently coupled with gratitude) belong and due to Allāh (the only true Ilāh), Rabb al-ʿālamīn (who originates, sustains, and perfectly governs every realm of created beings).”	Emphasizes technical distinction of ḥamd vs madh vs shukr; Rabb al-ʿālamīn gloss matches classical definitions; concise but rich.	Best fit between precision and readability; reflects classical theological and linguistic points faithfully.
Literary (L3)	“al-Ḥamdu (all praise that ever was or will be) belong and due to Allāh (the source of every blessing), Rabb al-ʿālamīn (who holds, nourishes, and steers all the worlds).”	Strong emotional resonance; metaphoric time-span (“ever was or will be”) highlights absoluteness; dynamic verbs evoke Rabb’s active governance.	Highest impact without losing doctrinal correctness; excellent for contemplative reading and public recitation in English.

For the **primary QATF rendering**, we adopt **S2** as the **Final English Rendering**, while D1 and L3 complement it in teaching and reflection.

TIER 6 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 2
﴿ **ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ** ﴾

(Tajwīd color-coding cannot be shown here, but the verse is fully vocalized.)

Context summary:
After invoking the Name and mercy of Allāh in the basmala, this verse declares that **al-Ḥamdu** – total, loving praise and thankfulness – **belong and are due exclusively to Allāh**, because He alone is **Rabb al-ʿālamīn**, the One who created, owns, sustains, and nurtures every world and every creature. It is both a statement of fact and an act of worshipful praise by the reciter.

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2. Final Translation & Literal Variant

2.1 Final English Rendering (Scholarly – S2)

> **“al-Ḥamdu (all genuine praise, inherently coupled with gratitude) belong and due to Allāh (the only true Ilāh), Rabb al-ʿālamīn (who originates, sustains, and perfectly governs every realm of created beings).”**

2.2 Plain-English Version without Transliterations

> **“All genuine praise, which is by its nature joined with gratitude, belong and are due to the One who alone is truly worthy of worship, who originates, sustains, and perfectly governs every realm and every created being.”**

(Still no “Lord” or “God”; doctrinal terms are paraphrased descriptively.)

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3. Unified Tafsīr Explanation (≥100 words)

This verse is both an informative sentence and an act of devotion. The word **al-Ḥamdu**, with the definite article, means **all true praise in its entirety** – any praise that is rightly directed and grounded in reality. Classical scholars explain that ḥamd is not just flattery; it is praise that recognizes real perfection and favor, and it is naturally joined with gratitude and love. By saying that al-Ḥamdu “belong and due to Allāh,” the verse teaches that **every instance of real praise, wherever it appears, ultimately returns to Allāh**, because He is the true source of all perfection and every blessing.

The title **Rabb al-ʿālamīn** explains why this is so. Allāh is Rabb: He creates, owns, manages, and nurtures each creature and every realm step by step, guiding them to their completion. **al-ʿālamīn** encompasses the worlds of humans, jinn, angels, animals, and all orders of creation, seen and unseen. Thus, no being has any good quality, strength, or beauty except as a gift from Him. When the believer recites this āyah in ṣalāh, they are not merely stating a fact; they are **performing** al-ḥamd, aligning their heart in gratitude and recognition of Rabb al-ʿālamīn.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse invites a shift in how we perceive both **ourselves and others**. People often direct praise to individuals: for intelligence, skill, generosity, or beauty. al-Ḥamdu lillāh Rabbi al-ʿālamīn teaches the believer to see through these surface levels to the **real Giver** behind all gifts. When you praise someone’s kindness, you remember inwardly that **Allāh created that heart, inspired that act, and provided the means**. This transforms praise into a pathway to Allāh, not a detour from Him.

Practically, the verse encourages a life of **conscious gratitude**. Every time you notice something praiseworthy – a sunset, a helpful friend, a successful project, an insight in Qur’ān – you can quietly reaffirm: this al-ḥamd belong and due to Allāh. It also challenges ego: any talent or achievement you possess is a trust from Rabb al-ʿālamīn, not a self-created virtue. Adopting this perspective softens envy, deepens contentment, and anchors the heart in humility. Repeating this āyah in every rakʿah is meant to steadily re-train your inner narrative, so that your default response to any good becomes: **al-Ḥamdu lillāhi Rabbi al-ʿālamīn**.

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5. Concluding Supplication

5.1 Duʿā’ in Arabic (no English letters, starts and ends as specified, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنت ربي ربَّ العالمين، لك الحمد كله، منك بدأ وإليك يعود، ما علمنا منه وما لم نعلم، وما أعطيتنا وما منعت عنا، نعترف بأن كل كمال ونعمة وفضل هو من فيض ربوبيَّتك.
اللهم اجعل قلوبنا عامرة بالحمد لك في السر والعلن، في الرخاء والشدة، في العافية والبلاء، ولا تجعل حمدنا باللسان فقط، بل اجعله حمدًا بالطاعة، وحمدًا بترك المعصية، وحمدًا بشكر النعمة واستخدامها في طاعتك.
اللهم علِّمنا أن نرى آثار ربوبيَّتك في أنفسنا وفي الخلق أجمعين، وأن ننسب كل خير إليك، ولا نرى لأنفسنا حولًا ولا قوة، بل نراك أنت وحدك ربَّ العالمين.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ ,”يا no English words or transliteration.)

5.2 Duʿā’ in English (with QATF rules, complete, ≥100 words)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **Rabb al-ʿālamīn** (the Nurturing-Sustainer of all worlds, realms, and creatures); **al-Ḥamdu** (all genuine praise, inherently coupled with gratitude) belong and due to You alone. Every favor I know and every hidden mercy I do not see come from You. Make my tongue, my heart, and my actions constant in al-ḥamd for You.
> Allāhumma, do not let my praise be empty words; make it living praise through obedience, gratitude, patience, and humility. Teach me to see every good in myself and others as a gift from You, not from our own power. Let every time I say “al-Ḥamdu lillāhi Rabbi al-ʿālamīn” be sincere, deep, and transforming.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 3**
  ﴿ **ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Tier F rule remembered (“ → ﷺbelong and due to Allāh”; “ → لهto Allāh” when referring to Him) – not directly used in this āyah, but applied where relevant in duʿā.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (	(ٱللَّهA	Never translated	**Allāh** (the one and only true divinity of all existence)
ar-Raḥmān (	(ٱلرَّحۡمَٰنA	Never translated	**ar-Raḥmān** (the Universally-Merciful, whose mercy overflows to all creation)
ar-Raḥīm (	(ٱلرَّحِيمA	Never translated	**ar-Raḥīm** (the Especially-Merciful, whose mercy is intimate and ongoing for those who seek Him)
Rabb (	(رَبّB	Transliteration + gloss	**Rabb** (Nurturing-Sustainer, Owner, and Master) – appears in context & duʿā
an-Nafs, ar-Rūḥ	C	Pre-registered	Not in this āyah, but retained in the global repository

No use of **“Lord”** or **“God”** in our own renderings.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة ترتّب المعاني ترتيبا بديعا: basmala تعرّفنا بـ Allāh من خلال رحمته: ar-Raḥmān ثم تأتي الآية الثانية لتقرير أنّ al-Ḥamd كله belong and due to Allāh ربِّ العالمين، ثم تأتي هذه الآية الثالثة: ﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾ لتعيد ذكر الاسمين مع حذف المتعلَّق، فيكون تقديرها: ar-Raḥīm،

هو بعينه الموصوف بالرحمة العامة ar-Raḥmān ar-Raḥīm؛ أي إنّ Rabb al-ʿālamīn هو الشاملة والرحمة الخاصة الدائمة.

السياق: «ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ»، واللحاق: «مَٰلِكِ يَوْمِ ٱلدِّينِ»، فيجتمع في السياق: ربوبية Allāh للعالمين، وسَعَة رحمته، وملكه ليوم الجزاء. وهذا يورث العبد بين الخوف والرجاء؛ يخاف من يوم الدين، ويرجو رحمة ar-Raḥmān ar-Raḥīm. لا يذكر للآية سبب نزول خاص، لأنها وصف ثابت دائم. النبرة تعبّدية ترغيبيّة، تؤكد أن التعامل الإلهي مع الخلق مؤسَّس على الرحمة، وأن من عرف Allāh ربًّا وملكًا لا بد أن يعرفه أيضًا رحمنًا رحيمًا، فلا ييأس من فضله مهما كثرت ذنوبه، ولا يغترّ برحمةٍ تقطعه عن العمل.

Governing Context – in English (≈180 words)

Sūrat al-Fātiḥah unfolds its meanings in a precise order. The basmala first introduces us to Allāh through His mercy as **ar-Raḥmān ar-Raḥīm**. The second verse then declares that **al-Ḥamdu** – all-encompassing praise and thanks – belong and are due to Allāh as **Rabb al-ʿālamīn**. This third verse, **“ar-Raḥmān ar-Raḥīm,”** repeats the two Names without explicitly stating the subject, which is understood: **He (Allāh, Rabb al-ʿālamīn) is ar-Raḥmān, ar-Raḥīm.** Thus, the One who is Master and Nurturer of all worlds is at the same time characterized by universal and special mercy.

The preceding context is “al-Ḥamdu lillāhi Rabbi al-ʿālamīn”; the following verse is “Māliki Yawmi ad-Dīn (Master of the Day of Recompense).” Together they frame Allāh as **Rabb of this world**, **Owner of the next**, and in both realms **ar-Raḥmān, ar-Raḥīm**. This balance generates both fear and hope: fear of the Day of Judgment, yet strong hope in the overwhelming mercy of ar-Raḥmān and the intimate mercy of ar-Raḥīm. There is no specific occasion of revelation; the description is timeless. The tone is devotional and encouraging, affirming that Allāh’s dealing with creation is fundamentally rooted in mercy, so no servant who turns back to Him should despair.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ٱلرَّحْمَٰن (ar-Raḥmān)	ر-ح-م	Definite adjective / Name on pattern **faʿlān**, genitive (as a ṣifah of Allāh/Rabb)	**1. Apparent:** The Intensely-Merciful, whose mercy is vast and overflowing. **2. Conceptual:** A mercy that

is **universal**, embracing all creation, believer and non-believer, in this world; linked to sheer bestowal and abundance.
3. Spiritual: The infinite ocean of grace in which all existence is submerged – life, provision, safety, gifts before we even ask. | **Ibn Kathīr:** “ar-Raḥmān is more encompassing than ar-Raḥīm; it is a Name that none may be called besides Allāh.”
Ibn ʿĀshūr: The pattern faʿlān indicates fullness and overflowing intensity; the Name denotes all-inclusive mercy. | **Transliterate+Explain:** “ar-Raḥmān (the Universally-Merciful, whose mercy overflows to all creation).” |
) ٱلرَّحِيم |ar-Raḥīm) | ح-ر- | مDefinite adjective / Name on pattern **faʿīl**, genitive (as a ṣifah of Allāh/Rabb) | **1. Apparent:** The Especially-Merciful, manifesting particular care.
2. Conceptual: A mercy that is **continuous and special**, especially for the believers and those who seek Him, fully manifest in the Hereafter.
3. Spiritual: The nearness, tenderness, forgiveness, and guidance personally experienced by those who respond to Him. | **al-Qurṭubī:** Many say: ar-Raḥmān – general mercy for all; ar-Raḥīm – mercy particular to the believers.
al-Saʿdī: ar-Raḥīm is the One whose mercy reaches His awliyāʾ in perfect ways, especially in the next life. | **Transliterate+Explain:** “ar-Raḥīm (the Especially-Merciful, whose mercy is intimate and ongoing for those who seek Him).” |

Note: In this verse, both Names are syntactically linked back to Allāh / Rabb al-ʿālamīn, reinforcing that **the Rabb of all worlds is defined by mercy.**

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative Translations (for the phrase “ar-Raḥmān ir-Raḥīm” as a verse)

Translator	Rendering	Accuracy	Rhetoric	Lessons
Muhammad Asad	“the Most Gracious, the Dispenser of Grace,”	8/10	8/10	Distinguishes two shades of mercy; “Dispenser” somewhat cold/technical.
Mustafa Khattab	“the Most Compassionate, Most Merciful;”	9/10	8/10	Clear, smooth; difference between the Names is not made strongly explicit.
Saheeh International	“The Entirely Merciful, the Especially Merciful,”	9/10	8/10	Consciously differentiates scope of mercy (entirely vs especially); close to our needed nuance.

Abdul Haleem	“the Lord of Mercy, the Giver of Mercy,”	8/10	9/10	Strong rhythm; “Lord of Mercy” shifts from strict lexical mapping; “Giver” is interpretive.
ʿAbdel-Ghaffar Hilāl	“the Most Gracious, the Most Merciful,”	9/10	8/10	Traditional, doctrinally sound; still, both Names treated almost as synonyms.
The Study Quran	“the Compassionate, the Merciful,”	9/10	7/10	Faithful and simple; nuance between general vs specific mercy left for commentary.
Yusuf Ali (Amana)	“Most Gracious, Most Merciful;”	8/10	8/10	Classic Muslim English; somewhat archaic, and less precise on the distinction.

Rhetorical note:
The verse is **two Names in balanced parallel**, both from the same root, with strong alliteration and assonance (ra-ḥ-m). Their juxtaposition conveys **infinite breadth (ar-Raḥmān)** and **enduring intimacy (ar-Raḥīm)** of Allāh’s mercy. Our renderings should:

- Preserve **parallelism**.
- Keep **clear distinction** in scope of mercy.
- Avoid reducing them to identical synonyms.

TIER 5 – Generation, Evaluation, and Selection of 12 Alternatives

Here, the understood subject is **Allāh / Rabb al-ʿālamīn**; we keep that implicit as in the Arabic, but convey it in the glosses.

5.1 – 12 Alternatives

Group 1 – Didactic (4 options)

D1.
“**ar-Raḥmān** (the Universally-Merciful whose overflowing mercy reaches every creature), **ar-Raḥīm** (the Especially-Merciful whose ongoing mercy is reserved in full for those who believe and turn to Him).”

D2.
“**ar-Raḥmān** (the One whose mercy is vast and all-inclusive for all worlds), **ar-Raḥīm** (the One whose mercy is constant and particularly directed to those devoted to Him).”

D3.
“**ar-Raḥmān** (the Intensely-Merciful toward all creation), **ar-Raḥīm** (the Constantly-Merciful in a special way toward the faithful).”

D4.
“**ar-Raḥmān** (the Universally-Merciful to every being in this life), **ar-Raḥīm** (the Especially-Merciful who honors the believers with unique mercy in this life and the next).”

Group 2 – Scholarly (4 options)

S1.
“**ar-Raḥmān** (the One characterized by boundless, all-embracing mercy), **ar-Raḥīm** (the One characterized by continuous, particular mercy for those who seek Him).”

S2.
“**ar-Raḥmān** (the Intensely-Merciful in an all-inclusive, universal manner), **ar-Raḥīm** (the Constantly-Merciful in a special, enduring manner toward the believers).”

S3.
“**ar-Raḥmān** (whose attribute is overflowing mercy encompassing all realms), **ar-Raḥīm** (whose attribute is an intimate mercy that singles out His devoted servants).”

S4.
“**ar-Raḥmān** (the bearer of mercy extending to every order of creation), **ar-Raḥīm** (the bearer of mercy particularly perfected for those who affirm and obey Him).”

Group 3 – Literary–Interpretive (4 options)

L1.
“**ar-Raḥmān** (mercy pouring over all existence), **ar-Raḥīm** (mercy resting close upon the hearts that turn to Him).”

L2.
“**ar-Raḥmān** (an endless flood of mercy for every world), **ar-Raḥīm** (a sheltering mercy for those who seek His face).”

L3.
“**ar-Raḥmān** (the ocean of mercy in which all are submerged), **ar-Raḥīm** (the nearness of mercy felt by those who answer His call).”

L4.
“**ar-Raḥmān** (mercy as vast as creation itself), **ar-Raḥīm** (mercy as near as the breath of the believer).”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	9	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix

Type	Text	Strengths	Why it won
Didactic (D1)	“ar-Raḥmān (the Universally-Merciful whose overflowing mercy reaches every creature), ar-Raḥīm (the Especially-Merciful whose ongoing mercy is reserved in full for those who believe and turn to Him).”	Extremely clear; explicitly distinguishes

universal vs special mercy; closely aligned with mainstream tafsīr. | Best for beginners: minimal figurative language, direct explanation of the two distinct scopes of mercy. |
| **Scholarly (S2)** | “ar-Raḥmān (the Intensely-Merciful in an all-inclusive, universal manner), ar-Raḥīm (the Constantly-Merciful in a special, enduring manner toward the believers).” | Encodes morphological nuance (intensity vs constancy); reflects classical formula “ʿāmm vs khāṣṣ” mercy; concise and precise. | Best balance of tafsīr precision and readable academic English; ideal as main reference rendering. |
| **Literary (L3)** | “ar-Raḥmān (the ocean of mercy in which all are submerged), ar-Raḥīm (the nearness of mercy felt by those who answer His call).” | High evocative power; “ocean” captures vastness; “nearness of mercy” captures intimacy; imagery remains doctrinally safe. | Highest impact; excellent for devotional reading while implicitly preserving the universal/particular distinction. |

For the **QATF v9.1 primary translation**, we adopt **S2** as the **Final English Rendering**.

TIER 6 (with TIER 13 & 14) – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 3
﴿ **ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ** ﴾

(Fully vocalized; tajwīd color-coding not representable in plain text.)

Context summary:
After declaring in āyah 2 that **al-Ḥamdu belong and due to Allāh, Rabb al-ʿālamīn**, this verse identifies that same Rabb as **ar-Raḥmān, ar-Raḥīm**. It reinforces that the One who owns, manages, and nurtures all worlds relates to them through a mercy that is at once universal and specially directed. This prepares the heart to hear about His ownership of the Day of Recompense in the next verse without falling into despair.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“ar-Raḥmān (the Intensely-Merciful in an all-inclusive, universal manner), ar-Raḥīm (the Constantly-Merciful in a special, enduring manner toward the believers).”**

2.2 Plain-English Version without Transliterations

> **“The One whose mercy is intense and all-inclusive for every being, and whose mercy is constant in a special, enduring way toward those who believe and return to Him.”**

(Still no “Lord” or “God”; we describe rather than rename.)

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3. Unified Tafsīr Explanation (≥100 words)

This verse repeats the two Names already mentioned in the basmala, **ar-Raḥmān** and **ar-Raḥīm**, but now as a separate āyah immediately after “al-Ḥamdu lillāhi Rabbi al-ʿālamīn.” The structure implies: **“He, the One to whom all praise belongs, the Rabb of all worlds, is ar-Raḥmān, ar-Raḥīm.”** Classical exegetes emphasize that this placement is deliberate: once the servant recognizes Allāh’s universal Lordship and sovereignty, they might be overwhelmed by His majesty. The immediate reminder of His mercy protects the heart from excessive fear.

The Name **ar-Raḥmān** indicates a mercy that is intense, overflowing, and universal. It covers every creature: believer, non-believer, obedient, and sinner – in their basic life, health, sustenance, and countless gifts. The Name **ar-Raḥīm** indicates a mercy that is continuous and **specially directed** to those who accept His guidance and draw near to Him; its fullest expression appears in the Hereafter: forgiveness, safety from punishment, and eternal nearness. Together, the two Names assure the servant that **the Rabb who owns and governs all worlds does not rule with cold detachment, but with layered mercy – general for all, and intimate for His devoted servants.**

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse invites the believer to **redefine their image of ultimate authority**. Many people imagine absolute power as harsh, distant, or indifferent. Here, the Qur’an insists that the true, unlimited power – the Rabb of all worlds and the Owner of the Day of Recompense – is in His

very essence **ar-Raḥmān, ar-Raḥīm.** Reflecting on **ar-Raḥmān** calls you to notice daily mercies that surround every human regardless of faith: air, water, family ties, innate moral awareness, chances to repent. Reflecting on **ar-Raḥīm** calls you to long for a deeper, more personal share of mercy that is linked to faith, repentance, and obedience.

Practically, this verse guards you from two extremes. It protects you from **despair**, by reminding you that the One you have disobeyed is fundamentally merciful and invites you back. It also protects you from **heedless presumption**, because ar-Raḥīm's special mercy is tied to those "who believe and turn to Him." A practical exercise: when you feel fear of Allāh's judgment, recite this āyah slowly and list specific signs of **ar-Raḥmān** in your life, then specific experiences of **ar-Raḥīm** in your faith journey – guidance after confusion, comfort in hardship, forgiveness after sin. Let this remembrance move you to both hope and renewed effort.

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5. Concluding Supplication (Duʿā')

5.1 Duʿā' in Arabic (no English, starts/ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنت ar-Raḥmān ar-Raḥīm، رحمتك وسعت كل شيء، وعلمتَنا في فاتحة كتابك أن ربَّ العالمين موصوف بالرحمة العامة والخاصة، فاجعلنا من أهل رحمتك الخاصة الذين قلت فيهم إنك ar-Raḥīm بهم.
اللهم ارزقنا حسن الظن برحمتك، مع صدق اللجوء إليك، ولا تجعلنا نغترَّ بسعة رحمتك عن طاعتك، ولا نيأس من رحمتك مهما عظمت ذنوبنا، بل اجعل خوفنا ورجاءنا متوازنين على بابك.
اللهم اجعل لنا من آثار اسمك ar-Raḥmān رأفةً في قلوبنا على عبادك، ومن آثار اسمك ar-Raḥīm حنانًا ولطفًا وهدايةً في قلوبنا وأعمالنا.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No "يا", no English words; the appearance of "ar-Raḥmān / ar-Raḥīm" inside is as Arabic text in the actual script here, but conceptually it invokes the Names.)

5.2 Duʿā' in English (with QATF rules, ≥100 words, ends as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I

am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **ar-Raḥmān** (the Universally-Merciful whose overflowing mercy reaches every creature) and **ar-Raḥīm** (the Especially-Merciful whose ongoing mercy is for those who believe and turn to You). Let me live between fear of Your justice and hope in Your mercy. Do not let me misuse the hope in ar-Raḥmān to persist in disobedience, and do not let fear of Yawm ad-Dīn make me despair of the mercy of ar-Raḥīm.
> Allāhumma, let the reflection on Your Names soften my heart toward Your creation, fill me with gentleness, patience, and forgiveness, and draw me nearer to You every day.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 4**
  ﴿ **مَٰلِكِ يَوۡمِ ٱلدِّينِ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Tier F reminder: **“ → **ﷲbelong and due to **Allāh**”; **) **لهwhen referring to Allāh) → “to **Allāh**”.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (	(ٱللَّهA	Never translated	**Allāh** (the one and only true divinity of all existence)
Yawm (	(يَوْمC	Common Qur’anic term; tafsīri treatment when in eschatological compound	As part of **Yawm ad-Dīn**

| ad-Dīn (| (ٱلدِّينB (core concept) | Transliteration + explanatory gloss |
ad-Dīn (the final Recompense / Judgement and the entire order of accountability) |
| Yawm ad-Dīn (| (يَوْمِ ٱلدِّينِC (compound) | Transliterated phrase + gloss |
Yawm ad-Dīn (the Day of the final Recompense and Judgement) |
| Mālik (| (مَٰلِكE | Tafsīri translation | “Owner and sovereign Master” |

No **“Lord”** or **“God”** is used in our own renderings.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة تسير بالقلب في مدارج المعرفة والعبودية؛ افتتحت بالبسملة التي تُعرِّف بـ Allāh من خلال رحمته، ثم إعادة ذكر al-Ḥamdu كله belong and due to Allāh ربِّ العالمين، ثم إعادة ذكر الرحمة في «ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ». تأتي بعد ذلك هذه الآية: ﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ﴾ لتربط الربوبية والرحمة بالمسؤولية والجزاء؛ فالذي يربّي العالمين برحمته هو نفسه مالك يوم الدين، يوم الحساب والجزاء.

السباق: «ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ * ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ»، واللحاق: «إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ»، فيأتي ذكر ملكية يوم الدين تمهيدًا للانتقال من الثناء إلى العهد بالعبادة والاستعانة. يذكر المفسرون قراءتي «مَلِك» و«مَالِك»، فيجمع المعنى بين الملك التام والملك المطلق. و«ٱلدِّين» هنا بمعنى الجزاء والحساب. لا يذكر سبب نزول خاص؛ فهي قاعدة إيمانية عامة. النبرة في الآية تعظيمية إنذارية، تغرس في القلب مراقبة الله وحده، فلا Allāh الحساب، وتحرّر العبد من الخضوع المطلق للبشر، إذ المالك الحقيقي ليوم الدين هو حكم نافذ يومئذ إلا حكمه.

Governing Context – in English (≈180 words)

Sūrat al-Fātiḥah walks the heart through stages of knowing and worshipping Allāh. It begins with the basmala, introducing Allāh through mercy, then declares that **al-Ḥamdu** – all-encompassing praise – belong and are due to Allāh as **Rabb al-ʿālamīn**, and repeats His mercy in **“ar-Raḥmān ar-Raḥīm.”** This fourth verse, **“Māliki Yawmi ad-Dīn,”** then links Lordship and mercy with **accountability and recompense**: the One who nurtures the worlds by His mercy is the very One who owns and sovereignly controls the Day of ad-Dīn – the Day of Judgement and final settling of accounts.

The preceding verses praise Allāh’s rubūbiyyah and mercy; the following verse, “Iyyāka naʿbudu wa iyyāka nastaʿīn,” is the servant’s pledge of exclusive worship and seeking help. Mentioning **Mālikī Yawmi ad-Dīn** in

between creates a powerful motivation: knowing that every act will be weighed before the true Owner of that Day. Classical exegetes note the two canonical readings “Malik” (King) and “Mālik” (Owner), which together affirm that He is both absolute King and exclusive Owner. **ad-Dīn** here means recompense and judgement. The tone is majestic and admonishing, instilling awareness of the coming reckoning and freeing the servant from fearing any worldly power as ultimate, since the only decisive judgement belongs to Allāh on Yawm ad-Dīn.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
مَٰلِكِ (Mālik)	ك-ل-م	Active participle (ism fāʿil) on pattern **fāʿil**, singular, genitive; in iḍāfah with Yawm and syntactically describing Allāh / Rabb al-ʿālamīn	**1. Literal:** Owner, possessor, one who has full disposal over something. **2. Conceptual:** The One with absolute authority to command, prohibit, reward, and punish, especially on that Day. **3. Spiritual:** The One to whom the servant ultimately belongs, before whom all illusions of self-ownership vanish.	**al-Ṭabarī:** Both readings “Malik” (King) and “Mālik” (Owner) are sound; Allāh is both Owner and King of Yawm ad-Dīn. **Ibn Kathīr:** “Mālik” emphasizes His ultimate possession and control of all affairs on that Day.	**Translate-tafsīri:** “Owner and sovereign Master” (sometimes “Mālik (Owner and sovereign Master)”).
يَوْمِ (Yawm)	و-ي-	Noun, singular, genitive as first term of iḍāfah with ad-Dīn	**1. Literal:** A day, a bounded period of time. **2. Eschatological:** A specific, immense Day decreed by Allāh for final reckoning. **3. Spiritual:** The decisive phase in which hidden realities are exposed and true values revealed.	**Ibn ʿĀshūr:** “Yawm” here signifies a known, appointed time whose length is as Allāh wills; it represents the totality of the Judgement period.	**Part of phrase:** “Yawm ad-Dīn (the Day of the final Recompense and Judgement)”.
ٱلدِّينِ (ad-Dīn)	د-ي-	Noun with definite article, genitive as second term of iḍāfah; very frequent Qur’anic concept	**1. Literal root sense:** To owe, to be judged, to obey, to submit; also system or way of life (dīn as “religion”). **2. Here:** Recompense, judgement – the full settling of accounts for belief and actions. **3. Spiritual:** The unveiling of true loyalties and inner “religion” of a person; the moment their lived dīn meets Allāh’s judgement.	**al-Qurṭubī:** ad-Dīn here = al-jazāʾ wal-ḥisāb (recompense and reckoning). **al-Saʿdī:** It is the Day on which the

servants' deeds are weighed, and they are repaid with perfect justice and mercy. | **Transliterate+Explain:** "ad-Dīn (the final Recompense / Judgement and complete order of accountability)". |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative translations of "Māliki Yawmi ad-Dīn"

Translator	Rendering	Accuracy	Rhetoric	Notes
Muhammad Asad	"Lord of the Day of Judgment!"	9/10	8/10	Captures authority and eschatology; uses "Lord," which we avoid; does not explicitly reflect "Owner vs King" nuance.
Mustafa Khattab	"Master of the Day of Judgment."	9/10	8/10	"Master" is a good compromise between Owner and King; clear and accessible.
Saheeh International	"Sovereign of the Day of Recompense."	9/10	8/10	"Sovereign" strongly expresses kingship; "Recompense" captures ad-Dīn; "Owner" nuance slightly less explicit.
Abdul Haleem	"Master of the Day of Judgment,"	9/10	9/10	Smooth, balanced; again, "Master" leans to authority but not explicit on ownership; uses "Lord/God" in neighboring verses, not here.
ʿAbdel-Ghaffar Hilāl	"Master of the Day of Judgment."	9/10	8/10	Traditional rendering; does not explicitly integrate both readings (Malik / Mālik).
The Study Quran	"Master of the Day of Judgment,"	9/10	7/10	Faithful, with detailed footnotes explaining ad-Dīn as "Recompense" and the readings.
Yusuf Ali (Amana)	"Master of the Day of Judgment."	8/10	8/10	Classic phrasing; again, mostly one dimension of the Arabic richness.

Rhetorical observation:
The phrase is extremely concise yet heavy:

- **Mālik** (or Malik) signals total authority.
- **Yawm ad-Dīn** evokes the entire eschatological scene of reckoning.
- Placed between mercy and worship, it grounds the servant's devotion in awareness of the Last Day.

Our renderings must keep:

- The sense of **exclusive ownership and sovereign rule**.

- The specific nature of **Yawm ad-Dīn** as final judgement and recompense.

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (for beginners, maximum clarity)

D1.
“**Mālik** (Owner and sovereign Master) **of Yawm ad-Dīn** (the Day of the final Recompense and Judgement when all accounts are settled).”

D2.
“He is **Mālik Yawmi ad-Dīn** (the Owner and absolute Master of the Day of ad-Dīn – the Day of final Judgement and repayment for every deed).”

D3.
“**Mālik Yawmi ad-Dīn** (the One who completely owns and controls Yawm ad-Dīn, the Day when every person is judged and fully repaid).”

D4.
“**Mālik** (complete Owner and Controller) **of Yawm ad-Dīn** (the appointed Day of Judgement, when the results of every action are given without injustice).”

Group 2 – Scholarly (balanced precision and depth)

S1.
“**Mālik Yawmi ad-Dīn** (Owner and sovereign Master of Yawm ad-Dīn, the Day of the final Recompense and comprehensive Judgement).”

S2.
“**Mālik Yawmi ad-Dīn** (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited).”

S3.

“**Mālik Yawmi ad-Dīn** (possessor of absolute dominion over Yawm ad-Dīn, the Day on which the entire order of ad-Dīn – accountability and repayment – is brought to completion).”

S4.
“**Mālik Yawmi ad-Dīn** (Owner and King of Yawm ad-Dīn, the Day when every soul stands for Judgement and receives its due in full).”

Group 3 – Literary–Interpretive (more evocative and spiritual)

L1.
“**Mālik Yawmi ad-Dīn** (Owner and sovereign of that Day when debts of the soul fall due and every hidden deed is brought to light).”

L2.
“**Mālik Yawmi ad-Dīn** (the One to whom belongs that Day when no power remains but His, and every soul tastes the fruit of what it has sown).”

L3.
“**Mālik Yawmi ad-Dīn** (Owner and sovereign Master of the Day when all illusions end, and the true Judgement of ad-Dīn unfolds before every eye).”

L4.
“**Mālik Yawmi ad-Dīn** (the sole Holder of that Day when tongues fall silent, records are opened, and only His Judgement remains).”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9

| L3 | Literary | 9 | 8 | 10 |
| L4 | Literary | 8 | 8 | 9 |

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Reason for selection
Didactic (D1)	“Mālik (Owner and sovereign Master) of Yawm ad-Dīn (the Day of the final Recompense and Judgement when all accounts are settled).”	Explicit definitions; very clear for beginners; directly links Yawm ad-Dīn to “all accounts settled.”	Best combined accuracy and clarity; no figurative language; faithful to mainstream tafsīr.
Scholarly (S2)	“Mālik Yawmi ad-Dīn (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited).”	Encodes exclusivity (“exclusively owns”), sovereignty, and comprehensive judgement; concise yet precise.	Excellent balance between technical accuracy and readable style; ideal main reference translation.
Literary (L3)	“Mālik Yawmi ad-Dīn (Owner and sovereign Master of the Day when all illusions end, and the true Judgement of ad-Dīn unfolds before every eye).”	Strongly evocative; “all illusions end” highlights eschatological unveiling; maintains doctrinal meaning.	Highest impact; good for tadabbur while remaining theologically safe.

Primary QATF rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 – Final Structured Presentation (plus TIER 13 & 14)

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 4
﴿ **مَٰلِكِ يَوْمِ ٱلدِّينِ** ﴾

(Fully vocalized; tajwīd colors not representable here.)

Context summary:
After affirming Allāh's rubūbiyyah over all worlds and His mercy, this verse states that He is **Mālik Yawmi ad-Dīn** – the Owner and sovereign Master of the Day of final Judgement and Recompense. It stands between the description of Allāh and the servant's declaration "You alone we worship and You alone we ask for help," providing a powerful motivation: worship and reliance are directed to the One whose decision on Yawm ad-Dīn is final and absolute.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **"Mālik Yawmi ad-Dīn (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited)."**

2.2 Plain-English Version without Transliterations

> **"The One who alone owns and sovereignly governs the Day of the final Recompense, when every creature is judged and fully repaid for what it has done."**

(Still no "Lord" or "God"; we describe rather than rename.)

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3. Unified Tafsīr Explanation (≥100 words)

This āyah declares that the same One who is praised as **Rabb al-ʿālamīn** and described as **ar-Raḥmān ar-Raḥīm** is also **Mālik Yawmi ad-Dīn**. Classical exegetes emphasize the two canonical readings: **"Malik"** (King) and **"Mālik"** (Owner / Possessor). Together, they teach that Allāh is both the **absolute King** and the **exclusive Owner** of the Day of ad-Dīn. On that Day, no one will claim independent authority, no worldly status will avail, and no judgement will stand except His.

The phrase **Yawm ad-Dīn** refers to the Day of final recompense and reckoning – when every human and jinn is resurrected, gathered, their

deeds displayed, their intentions weighed, and their ultimate destiny decided. **ad-Dīn** here carries the sense of repayment: whoever brought īmān and good deeds finds multiplied reward; whoever brought rejection and wrongdoing meets just requital, tempered by the mercy Allāh grants whom He wills. Mentioning **Mālik Yawmi ad-Dīn** immediately before “Iyyāka naʿbudu” teaches that sincere worship arises from recognizing that life is a test moving inevitably toward a Day when only Allāh’s verdict matters.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse reorients how the believer understands **power, time, and consequence**. In daily life, people often fear or seek the approval of those who appear powerful now: employers, governments, social audiences. **Mālik Yawmi ad-Dīn** reminds you that all of these will vanish, and there remains one decisive arena: the Day when Allāh alone owns and commands. Internalizing this can free your heart from slavery to people’s opinions, enabling you to act with integrity for Allāh even when it is unpopular.

Reflecting on **Yawm ad-Dīn** also gives weight to every choice. Each word, click, transaction, and private thought is heading toward a meeting where records are opened and nothing is forgotten. Yet because this verse is framed by Allāh’s mercy, the believer’s response is not paralysis, but **urgent, hopeful action**: repenting quickly, correcting wrongs, seeking hidden good deeds, and asking Allāh to make the reckoning easy. A practical exercise: at the end of the day, recall this āyah and mentally imagine parts of your day shown on Yawm ad-Dīn. Which moments would you be ashamed of? Which would you be grateful for? Let this reflection guide tomorrow’s intentions.

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5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك مَالِكُ يَوْمِ الدِّينِ، تحكم بين عبادك بالحق والعدل، لا تظلم مثقال ذرة، ولا يخفى عليك من أعمالهم شيء، نشهد بأن الملك كله لك في الدنيا والآخرة، وأن الأمر يومئذ لك وحدك.

اللهم اجعل إيماننا بيوم الدين إيمانًا حيًّا يورثنا مراقبتك في السر والعلن، ويمنعنا من المعصية، ويعيننا على الطاعة، ويجعلنا نستعد للقاء ذلك اليوم بالتوبة الصادقة والعمل الصالح.
اللهم هوّن علينا أهوال يوم القيامة، وآمنَّا من فزع ذلك اليوم، واجعلنا في ظلِّ عرشك يوم لا ظل إلا ظلُّك، وآتنا كتبنا بأيماننا، واجعل حسابنا يسيرًا، ولقاءك سرورًا لنا.
اللهم لا تجعلنا ممن يندمون يوم الدين على أعمار ضيَّعوها فيما لا يرضيك، واجعلنا من الفائزين برحمتك ورضوانك وجنتك.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ ,”يا no English or Latin letters.)

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ends as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **Mālik Yawmi ad-Dīn** (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited). Make my faith in Yawm ad-Dīn vivid and alive, so that I remember in every choice that I will stand before You and answer. Do not let me be deceived by temporary power, status, or praise from people. Let my greatest concern be Your Judgement on that Day.
> Allāhumma, make my reckoning easy, place me among those who receive their book in their right hand, shade me under Your Throne when there is no shade but Yours, and allow me to meet You while You are pleased with me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 5**
  ﴿ **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**

- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Tier F rule recalled (for context): **“ → **ﷲbelong and due to **Allāh**”; **) **لهreferring to Allāh) → “to **Allāh**”.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (	(ٱللَّهA	Never translated	**Allāh** (the one and only true divinity of all existence) – implicit addressee of “You”
Rabb (	(رَبّB	Transliteration + gloss	**Rabb** (Nurturing-Sustainer, Owner, and Master) – used in context/duʿā’
ʿIbādah (	(عِبَادَةB	Transliteration + gloss	**ʿibādah** (total worship, servitude, love, fear, and obedience)
Naʿbudu (	(نَعْبُدُC	Verb of a core concept; transliteration + gloss	**naʿbudu** (we perform ʿibādah – worship and servitude)
Istiʿānah (	(ٱسْتِعَانَةB	Transliteration + gloss	**istiʿānah** (seeking aid with reliance)
Nastaʿīn (	(نَسْتَعِينُC	Verb linked to istiʿānah	**nastaʿīn** (we seek help and rely)

Doctrinal constraint: We do **not** use “Lord” or “God” for Allāh in our own renderings.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة رتّبت المعاني من التعريف بـ Allāh إلى مقام العبودية والدعاء. بعد الثناء: «ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ»، وبيان سَعَة الرحمة: «ٱلرَّحْمَٰنِ ٱلرَّحِيمِ»، وذكر ملكية يوم الجزاء: «مَٰلِكِ يَوْمِ ٱلدِّينِ»، تنتقل السورة في هذه الآية إلى أسلوب الالتفات من الغَيبة إلى الخطاب المباشر: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾؛ فكأن العبد بعد أن عرَف ربَّه بأسمائه وصفاته صار أهلًا لمخاطبته مباشرة بعهد العبودية والاستعانة.

السباق: أوصاف Allāh الثلاثة: الربوبية، الرحمة، الملك، واللحاق: طلب الهداية إلى الصراط المستقيم. هذه الآية تعدّ محور الفاتحة؛ فهي تجمع بين توحيد العبادة (إِيَّاكَ نَعْبُدُ) وتوحيد الاستعانة (وَإِيَّاكَ نَسْتَعِينُ)، وتدلّ على أن تحقيق العبودية هو الغاية، والاستعانة به سبحانه هي الوسيلة المستمرة. النبرة التزامية تعاقدية

تعبّدية، وفيها حصر بالتقديم: «إِيَّاكَ»؛ أي لك وحدك نُخلِص العبادة، ومنك وحدك نطلب العون، فلا نتوجَّه في عبوديتنا القلبية والعملية، ولا في اعتمادنا واستمدادنا، إلى غيرك.

Governing Context – in English (≈180 words)

Sūrat al-Fātiḥah moves from describing Allāh to establishing the servant's stance before Him. After praising Allāh as **Rabb al-ʿālamīn**, affirming His mercy as **ar-Raḥmān ar-Raḥīm**, and acknowledging Him as **Mālik Yawmi ad-Dīn**, this fifth verse shifts dramatically from the third person to direct address: **"Iyyāka naʿbudu wa iyyāka nastaʿīn."** It is as if, once the servant has learned who Allāh is, they are now ready to speak to Him directly and pledge their commitment.

The preceding context lists Allāh's attributes; the following verses request guidance to the straight path. This verse is the **axis** of al-Fātiḥah: it combines **tawḥīd of ʿibādah** ("You alone we worship") with **tawḥīd of istiʿānah** ("and You alone we seek help from"). The fronting of **"iyyāka"** before the verbs indicates exclusivity: worship is to be devoted purely to Allāh, and ultimate reliance sought only from Him. The tone is covenantal and devotional: the servant declares their purpose (ʿibādah) and their method (reliance on Allāh's help). It also implies that true worship cannot be established without Allāh's aid, and that sincere reliance is proven by striving in obedient ʿibādah.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
إِيَّاكَ (iyyāka)	– (pronominal form)	Second person singular object pronoun in accusative, fronted before the verb; repeated for emphasis and exclusivity	**1. Literal:** "You" (direct object), but with fronting: "You – and no one else." **2. Rhetorical:** By putting "iyyāka" before the verb, the structure implies exclusivity (ḥaṣr): worship and seeking help are confined to this addressee. **3. Spiritual:** A conscious turning of the heart away from all others, facing Allāh alone.	**al-Ṭabarī:** The meaning: "We single You out with worship, and we single You out with seeking help." **Ibn ʿĀshūr:** The pre-posing (taqdīm) of the object indicates restriction and exclusivity.	**Translate-tafsīri:** Render as "You alone" to make the exclusivity explicit.

) نَعْبُدُ |naʿbudu) | ع-ب- | دImperfect verb, 1st person plural, indicative (we worship / we serve) | **1. Literal:** We worship; we are Your servants.
2. Conceptual: We perform **ʿibādah** – total devotion, humility, obedience, and submission to the One worshipped.
3. Spiritual: We declare that our lives, love, fear, hope, and obedience are centered on Allāh alone. | **Ibn Kathīr:** “naʿbudu” = “we single You out for ʿibādah and do not worship anything besides You.”
al-Saʿdī: ʿIbādah gathers all that Allāh loves and is pleased with, inward and outward. | **Transliterate+Explain:** “naʿbudu (we perform ʿibādah – worship and total servitude).” |
) وَ |wa) | – | Coordinating conjunction “and” | **1. Literal:** Joins two clauses.
2. Conceptual: Links ʿibādah and istiʿānah as inseparable: worship with reliance.
3. Spiritual: The path is both striving and depending; neither alone suffices. | Standard grammar. Many mufassirūn highlight the pairing of ʿibādah and istiʿānah. | Translate as simple “and,” but explain conceptual link in tafsīr. |
) نَسْتَعِينُ |nastaʿīn) | ع-و- | نForm X imperfect verb, 1st person plural (we seek help), from istiʿānah | **1. Literal:** We seek help; we ask for assistance.
2. Conceptual: We seek **istiʿānah** – help grounded in reliance, trust, and acknowledgment of our neediness.
3. Spiritual: We confess our inability without Allāh; every success in ʿibādah and worldly affairs depends on His aid. | **al-Ṭabarī:** We seek Your help against ourselves, shayṭān, and in obeying You.
Ibn ʿĀshūr: Istiʿānah implies trusting the One asked, acknowledging He controls the means. | **Transliterate+Explain:** “nastaʿīn (we seek help and rely for support).” |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative Translations of 1:5

Translator	Rendering	Accuracy	Rhetoric	Notes
Muhammad Asad	“Thee alone do we worship; and unto Thee alone do we turn for aid.”	10/10	9/10	“Alone” captures exclusivity; “turn for aid” evocative. Uses archaic “Thee.”
Mustafa Khattab	“You ⌜alone⌝ we worship and You ⌜alone⌝ we ask for help.”	10/10	8/10	Brackets show tafsīri “alone”; clear, direct.
Saheeh International	“It is You we worship and You we ask for help.”	9/10	8/10	Leaves exclusivity implicit (through word order); very literal.
Abdul Haleem	“It is You we worship; it is You we ask for help.”	9/10	9/10	Repetition reflects Arabic; exclusivity inferred from emphasis.

ʿAbdel-Ghaffar Hilāl	“You alone do we worship, and You alone do we seek for help.”	10/10	8/10	Faithful; explicit exclusivity; slightly old-fashioned phrasing.
The Study Quran	“Thee we worship and from Thee we seek help.”	9/10	8/10	Parallel structure; notes explain exclusivity.
Yusuf Ali (Amana)	“Thee do we worship, and Thine aid we seek,”	8/10	8/10	Poetic; “aid” okay; “Thine” archaic; exclusivity again implicit.

Rhetorical features:

- **Iltifāt (shift)** from third person (He) to second (You) marks intimacy and presence.
- **Fronting “iyyāka”** before the verbs indicates exclusivity (You alone).
- **Repetition** of “iyyāka” strengthens the twin pillars: exclusive ʿibādah and exclusive istiʿānah.
- The verse is the **pivot** of the sūrah: between pure praise and pure supplication.

Our renderings must explicitly capture exclusivity (e.g., “You alone”) and preserve the parallelism between the two clauses.

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (for beginners)

D1.
“**You alone** we **naʿbudu** (perform ʿibādah – worship, servitude, and obedience), and **You alone** we **nastaʿīn** (seek help from and rely upon in all our affairs).”

D2.
“**You alone** we worship with full ʿibādah (devotion, submission, and obedience), and **from You alone** we nastaʿīn (seek help and support).”

D3.
“**You alone** we naʿbudu (dedicate all acts of worship and servitude to), and **You alone** we nastaʿīn (ask for help, knowing we depend on You).”

D4.

“**You alone** we worship – in belief, words, and actions – and **You alone** we nastaʿīn (turn to for help in everything).”

Group 2 – Scholarly (balanced precision and depth)

S1.
“**You alone** we naʿbudu (devote all ʿibādah – worship, servitude, and obedience – to), and **You alone** we nastaʿīn (seek istiʿānah – help joined with reliance – from).”

S2.
“**You alone** we naʿbudu (we commit all ʿibādah – worshipful submission and loving obedience – exclusively to You), and **You alone** we nastaʿīn (we seek help and rely upon for every need and every act of obedience).”

S3.
“**You alone** we naʿbudu (we actualize ʿubūdiyyah – total servitude and worship – for), and **You alone** we nastaʿīn (we request aid from, acknowledging our complete dependence).”

S4.
“**You alone** we naʿbudu (assigning no share of ʿibādah to any other), and **You alone** we nastaʿīn (recognizing no true source of help and reliance besides You).”

Group 3 – Literary–Interpretive (for spiritual resonance)

L1.
“**You alone** we worship in all that we are, and **You alone** we lean on for every breath of help.”

L2.
“**You alone** we bow our hearts and lives to in ʿibādah, and **You alone** we cling to for strength and aid.”

L3.
“**You alone** we pour out our ʿibādah before – love, fear, hope, and obedience – and **You alone** we reach for in every plea for help.”

L4.

“**You alone** are the focus of our worship and servitude, and **You alone** are the One whose help we trust when every other support falls away.”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	10	9	8
D3	Didactic	9	9	8
D4	Didactic	9	9	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“You alone we naʿbudu (perform ʿibādah – worship, servitude, and obedience), and You alone we nastaʿīn (seek help from and rely upon in all our affairs).”	Very explicit; clearly explains ʿibādah and istiʿānah; makes exclusivity unambiguous.	Highest accuracy + clarity for beginners; directly tied to standard tafsīr definitions.
Scholarly (S2)	“You alone we naʿbudu (we commit all ʿibādah – worshipful submission and loving obedience – exclusively to You), and You alone we nastaʿīn (we seek help and rely upon for every need and every act of obedience).”	Encodes exclusivity and the inner dimensions of

ʿibādah; clarifies nastaʿīn as both worldly and spiritual. | Best balance of depth and readability; suitable as a primary reference translation. |
| **Literary (L3)** | “You alone we pour out our ʿibādah before – love, fear, hope, and obedience – and You alone we reach for in every plea for help.” | High emotional impact; lists inner components of ʿibādah; dynamic imagery for seeking help. | Maximum spiritual resonance while staying doctrinally accurate; excellent for tadabbur. |

Primary QATF rendering: We adopt **S2** as the **Final English Rendering**.

TIER 6 (with TIER 13 & 14) – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 5
﴿ **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** ﴾

(Fully vocalized; tajwīd colors not representable in plain text.)

Context summary:
After describing Allāh in the third person with attributes of rubūbiyyah, mercy, and ownership of Yawm ad-Dīn, this verse suddenly turns to direct address. It is the **pivot** of al-Fātiḥah, expressing the servant’s commitment: **exclusive ʿibādah** for Allāh and **exclusive istiʿānah** from Allāh. Immediately after comes the request for guidance, showing that the true servant both strives in worship and depends entirely on divine aid.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“You alone we naʿbudu (we commit all ʿibādah – worshipful submission and loving obedience – exclusively to You), and You alone we nastaʿīn (we seek help and rely upon for every need and every act of obedience).”**

2.2 Plain-English Version without Transliterations

> **“You alone we devote ourselves in total worship, submission, and loving obedience to, and You alone we turn to for help and place our reliance upon in every need and every act of obedience.”**

(No transliterations, and no use of “Lord” or “God”.)

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3. Unified Tafsīr Explanation (≥100 words)

This verse is the heart of al-Fātiḥah and, in many ways, the heart of the Qur’anic message. After the servant has acknowledged Allāh’s Lordship over all worlds, His mercy, and His ownership of Yawm ad-Dīn, the relationship crystallizes into a clear covenant: **“You alone we worship, and You alone we seek help from.”** The fronting of “You” before each verb conveys exclusivity; all forms of **ʿibādah** – inner and outer – are to be directed solely to Allāh, and ultimate reliance for help is to be sought solely from Him.

Classical scholars describe ʿibādah as a comprehensive term that includes every word, deed, and inner state that Allāh loves and is pleased with: belief, sincerity, prayer, charity, truthfulness, patience, and more. “naʿbudu” thus means we bind our entire existence to obedience and devotion to Allāh. “nastaʿīn” expresses **istiʿānah**: seeking assistance from Allāh with full recognition that without His support, we cannot maintain faith, resist sin, or achieve any benefit. The pairing of ʿibādah and istiʿānah shows that true worship needs Allāh’s constant aid, and true reliance manifests in active obedience, not passivity.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse, when internalized, can transform a person’s life. **“You alone we naʿbudu”** calls you to examine what you actually “worship”: What do you love most? What do you fear losing? Whose approval do you chase? What commands shape your decisions? Anything placed above Allāh in these dimensions becomes, in effect, a rival object of ʿibādah. This āyah invites you to **re-center** your life so that Allāh is the supreme focus of love, fear, hope, obedience, and intention.

“You alone we nastaʿīn” addresses another deep tendency: reliance on created means as if they were ultimate. You may rely on your intellect, wealth, networks, or plans. The verse does not tell you to abandon means,

but to stop **worshipping** them with your trust. You use means while knowing that benefit and harm are in Allāh's hand alone. Practically, this means tying your heart to Allāh before every task, saying this verse with presence, making duʿā', and then acting with excellence. A useful exercise is to consciously recite this āyah before major decisions or acts of worship, pausing to ask: "Is this really for You alone? And am I truly seeking help from You alone?"

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5. Concluding Supplication (Duʿā')

5.1 Duʿā' in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إننا نقول: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فاجعل قولنا هذا صدقًا في قلوبنا وجوارحنا، ولا تجعله مجرد ألفاظ تجري على الألسن. اللهم أخلِص لنا العبودية لك وحدك، فطهّر قلوبنا من الشرك الخفي، ومن الرياء، ومن التعلّق بغيرك، واجعل محبتنا وخوفنا ورجاءنا وانقيادنا كله لك.
اللهم أعنَّا على ذكرك وشكرك وحسن عبادتك، وحقّق لنا معنى الاستعانة بك في كل صغيرة وكبيرة، فلا نركن إلى أنفسنا ولا إلى حولنا وقوتنا، بل نرى الفضل كله منك، والاعتماد كله عليك.
اللهم اجعل لنا من هذه الآية نصيبًا في كل صلاة، وفي كل عمل، وفي كل خطوة في هذه الحياة، حتى نلقاك وقد وفيْنا بعهد العبودية والاستعانة.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No "يا", no English or Latin letters.)

5.2 Duʿā' in English (with QATF rules, ≥100 words, ending as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, we recite: **"Iyyāka naʿbudu wa iyyāka nastaʿīn."** Make this a true covenant in our hearts, not just words on our tongues. Purify our ʿibādah so that we naʿbudu (worship, love, fear, hope in, and obey) **You alone**, not our desires, reputations, or any created thing. Cleanse us from hidden shirk and from showing off.

> Allāhumma, teach us real istiʿānah; let us nastaʿīn (seek help) from You alone in every affair, while using means without relying on them. Do not leave us to our own souls for even the blink of an eye. Let this verse be alive in every ṣalāh and every decision, until we meet You having been sincere in ʿibādah and istiʿānah.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 6**
﴿ **ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Doctrinal rule: No use of **“Lord”** or **“God”** in our own renderings.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (implicit addressee)	A	Never translated	**Allāh** (the one and only true divinity of all existence)
Hidāyah (	(هدايةB	Transliteration + gloss	**hidāyah** (guidance: showing, leading, and keeping firm on the right way)
ihdinā (	(ٱهْدِنَاC	Verb of a core concept	**ihdinā** (grant us hidāyah – guide, direct, and keep us firm)
aṣ-Ṣirāṭ (	(ٱلصِّرَٰطC	Key repeated Qur’anic term	**aṣ-Ṣirāṭ** (the path/way leading to Allāh’s pleasure)
al-Mustaqīm (	(ٱلْمُسْتَقِيمC	Qualifier of aṣ-Ṣirāṭ	**al-Mustaqīm** (the straight, upright, balanced and unwavering)
aṣ-Ṣirāṭ al-Mustaqīm	C (compound)	Transliteration + gloss	**aṣ-Ṣirāṭ al-Mustaqīm** (the straight path of right guidance)

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

بعد أن أعلنت سورة الفاتحة توحيد العبادة والاستعانة في قوله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، تأتي هذه الآية مباشرة بصيغة الدعاء: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ﴾؛ لتبيّن أن أعظم ما يطلب بعد تحقيق العبودية ونجاته. الضمير الجمعي «نَا» يشير إلى Allāhوالاستعانة هو الهداية إلى الطريق الموصل إلى رضوان أن المؤمن لا يطلب الهداية لنفسه فقط، بل لنفسه ولجميع إخوانه، في إطار جماعة الإيمان.

بأسمائه وصفاته والعهد بالعبودية والاستعانة، واللحاق: تفصيل هذا الصراط Allāhالسباق: الثناء على عليهم، لا صراط المغضوب عليهم ولا الضالين. المفسرون يبيّنون أن طلب Allāhبأنه صراط الذين أنعم الهداية يشمل: الدلالة على الحق، والتوفيق لاتباعه، والثبات عليه حتى الممات، وزيادته نورًا بعد نور. النبرة في الآية دعائية تضرعية، تعكس فقر العبد المطلق إلى ربه في أصل الهداية واستمرارها، وتؤكد أن أعظم خسارة هي الانحراف عن الصراط المستقيم، وأعظم نعمة هي الثبات عليه حتى يلقى العبد ربَّه وهو عنه راضٍ.

Governing Context – in English (≈180 words)

After declaring exclusive ʿibādah and exclusive istiʿānah in **“Iyyāka naʿbudu wa iyyāka nastaʿīn,”** this sixth verse immediately turns that reliance into a concrete request: **“ihdinā aṣ-Ṣirāṭ al-Mustaqīm.”** It shows that the **greatest thing to ask for**, once worship and reliance are directed to Allāh alone, is **hidāyah** – guidance to and along the path that leads to His pleasure and salvation.

The plural “us” indicates that the believer seeks guidance not only for themselves, but for the entire community of faith. The preceding context is praise of Allāh and pledging worship and reliance; the following verse defines this path as that of those upon whom Allāh has bestowed favor, distinct from those who incur anger and those who go astray. Classical exegetes explain that asking for hidāyah includes: being shown the truth, being granted success to follow it, being kept firm upon it until death, and being increased in light and clarity. The tone is supplicatory and humble, reflecting the servant’s utter dependence on Allāh for initial and ongoing guidance, and teaching that the greatest ruin is deviation from **aṣ-Ṣirāṭ al-Mustaqīm**, while the greatest gift is steadfastness upon it until meeting Allāh.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ٱهْدِنَا (ihdinā)	ه-د-ي	Imperative verb (2nd person masc. sg.) form IV (**ahdī**) + attached pronoun “-nā” (us)	**1. Literal:** Guide us; show us the way. **2. Conceptual (hidāyah):** To show the path, lead toward it, enable walking it, and keep firm upon it. **3. Spiritual:** Asking Allāh to illuminate the heart, correct understanding, inspire right choices, and protect from misguidance.	**al-Ṭabarī:** “We ask You, our Master, to direct us to the straight path.” **al-Saʿdī:** hidāyah includes knowing the truth, acting upon it, loving it, and persevering in it.	**Transliterate+Explain:** “ihdinā (grant us hidāyah – guide, direct, and keep us firm).”
ٱلصِّرَٰطَ (aṣ-Ṣirāṭ)	ص-ر-ط or س-ر-	Definite noun with “al-”, singular, accusative (object of ihdinā); “ṣ” here with assimilated “l”	**1. Literal:** A path or road, especially broad and clear. **2. Conceptual:** A way of life and direction that leads to a specific destination. **3. Spiritual:** The divinely-approved path that leads to Allāh’s pleasure and Jannah: correct creed, worship, ethics, and law.	**Ibn Kathīr:** “It is clear, manifest; that is Islām and the Qur’an, and the path of the Prophet and the believers.” **Ibn ʿĀshūr:** Aṣ-Ṣirāṭ here symbolizes the whole way of right conduct willed by Allāh.	**Transliterate+Explain:** “aṣ-Ṣirāṭ (the path/way leading to Allāh’s pleasure)”.
ٱلْمُسْتَقِيمَ (al-Mustaqīm)	ق-و-م / ي-م-	Active participle from form X (istaqāma), on pattern **mustafʿīl**, definite, accusative as adjective of aṣ-Ṣirāṭ	**1. Literal:** Straight, upright, not crooked or deviating. **2. Conceptual:** Moderated, balanced, free from extremes and distortions, leading safely to the goal. **3. Spiritual:** The way of pure tawḥīd and obedience, without excess or negligence, innovation or corruption.	**al-Qurṭubī:** “The religion of Islām; it is neither excessive nor deficient.” **al-Saʿdī:** “That which leads directly to Allāh and His Jannah, with no deviation.”	**Transliterate+Explain:** “al-Mustaqīm (the straight, upright, balanced and unwavering)”.

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative translations of 1:6

Translator	Rendering	Accuracy	Rhetoric	Notes

Muhammad Asad	“Guide us the straight way,”	9/10	8/10	Lacks “to/on”; otherwise faithful; “way” good.
Mustafa Khattab	“Guide us to the straight path.”	9/10	8/10	Very clear; “to” stresses reaching the path more than walking along it.
Saheeh International	“Guide us to the straight path –”	9/10	8/10	Similar to Khattab; accurate but could also include “upon.”
Abdul Haleem	“Guide us to the straight path:”	9/10	9/10	Smooth and natural; again, “to” more than “on”.
ʿAbdel-Ghaffar Hilāl	“Guide us to the straight path,”	9/10	8/10	Traditional phrasing; clear.
The Study Quran	“Guide us upon the straight path,”	10/10	8/10	“Upon” nicely suggests being kept on the path, not just shown to it.
Yusuf Ali (Amana)	“Show us the straight way,”	8/10	8/10	“Show” weaker than “guide”; does not explicitly suggest enabling and firming.

Rhetorical observations:

- The verse is a concise **duʿā’** with direct imperative to Allāh.
- Use of **first-person plural** (“us”) stresses communal guidance.
- The verb **ihdinā** in Arabic includes: showing, leading, and keeping firm; “guide us upon” renders this more fully than “show us” or just “guide us to.”

Our renderings should therefore:

- Retain the imperative and “us”.
- Reflect **ongoing guidance and firmness**, not mere initial pointing.
- Make clear that **aṣ-Ṣirāṭ al-Mustaqīm** is a comprehensive way of life.

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (4 options)

D1.
“**ihdinā** (grant us hidāyah – guide, direct, and keep us firm) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the straight, upright path that leads to Allāh’s pleasure and Jannah).”

D2.
“**ihdinā** (guide us and keep us steady) **on aṣ-Ṣirāṭ al-Mustaqīm** (the clear, straight path of true belief, correct worship, and right conduct).”

D3.
“**ihdinā** (lead us and hold us) **to and along aṣ-Ṣirāṭ al-Mustaqīm** (the straight path of Islām and obedience, without deviation).”

D4.
“**ihdinā** (show us, enable us, and keep us) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the straight and balanced way that You accept).”

Group 2 – Scholarly (4 options)

S1.
“**ihdinā** (grant us full hidāyah) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the straight, upright path that leads directly to Allāh and His Jannah, without deviation).”

S2.
“**ihdinā** (guide us by showing, enabling, and stabilizing us) **on aṣ-Ṣirāṭ al-Mustaqīm** (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character).”

S3.
“**ihdinā** (grant us ongoing hidāyah) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the singular straight path of right guidance in creed, worship, and life-conduct).”

S4.
“**ihdinā** (direct our hearts and deeds) **to and upon aṣ-Ṣirāṭ al-Mustaqīm** (the straight, unwavering way ordained by You).”

Group 3 – Literary–Interpretive (4 options)

L1.
“**ihdinā** (guide us and hold us fast) **on aṣ-Ṣirāṭ al-Mustaqīm** (the straight path that runs from this life to Your nearness).”

L2.
“**ihdinā** (draw us and keep us) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the clear, unwavering way that leads safely home to You).”

L3.

“**ihdinā** (lead us gently and firmly) **along aṣ-Ṣirāṭ al-Mustaqīm** (the straight path of those who walk in Your light without turning aside).”

L4.
“**ihdinā** (take us by the hand and set us) **upon aṣ-Ṣirāṭ al-Mustaqīm** (the path that is straight, balanced, and pleasing to You).”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“ihdinā (grant us hidāyah – guide, direct, and keep us firm) upon aṣ-Ṣirāṭ al-Mustaqīm (the straight, upright path that leads to Allāh’s pleasure and Jannah).”	Explicitly unpacks hidāyah and aṣ-Ṣirāṭ al-Mustaqīm; very clear for learners; doctrinally accurate.	Best combined accuracy and clarity; directly reflects major tafsīr definitions.

| **Scholarly (S2)** | “ihdinā (guide us by showing, enabling, and stabilizing us) on aṣ-Ṣirāṭ al-Mustaqīm (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character).” | Integrates layered meaning of hidāyah and defines the path in creed, worship, and akhlāq; concise but rich. | Ideal reference rendering; faithful to classical exegesis and suitable for serious study. |
| **Literary (L3)** | “ihdinā (lead us gently and firmly) along aṣ-Ṣirāṭ al-Mustaqīm (the straight path of those who walk in Your light without turning aside).” | Evocative phrases (“gently and firmly,” “walk in Your light”) convey spiritual feel while retaining core meaning. | Highest impact while staying within doctrinal bounds; excellent for tadabbur and public reading. |

Primary QATF rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 (with TIER 13 & 14) – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 6
﴿ **ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ** ﴾

(Fully vocalized; tajwīd color-coding not representable here.)

Context summary:
After pledging exclusive worship and reliance to Allāh in **“Iyyāka naʿbudu wa iyyāka nastaʿīn,”** the servant immediately asks for the most crucial gift: **hidāyah** to and along **aṣ-Ṣirāṭ al-Mustaqīm**. The next verse clarifies that this path is that of those whom Allāh has favored, not the way of those who incur anger or go astray. Thus, this āyah is the central duʿā’ of al-Fātiḥah and of the ṣalāh itself.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“ihdinā (guide us by showing, enabling, and stabilizing us) on aṣ-Ṣirāṭ al-Mustaqīm (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character).”**

2.2 Plain-English Version without Transliterations

> **“Guide us by showing us, enabling us, and keeping us firm on the straight and balanced path of pure devotion to You, correct worship, and upright character.”**

(No transliterations here, and still no “Lord” or “God”.)

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3. Unified Tafsīr Explanation (≥100 words)

This āyah is the **heart of supplication** in al-Fātiḥah and in the entire ṣalāh. The imperative **“ihdinā”** asks Allāh for **hidāyah** in its full sense. Classical scholars explain that hidāyah has levels: first, being shown the truth; second, being granted success to accept and follow it; third, being made steadfast upon it; and fourth, being increased in clarity and depth. Thus, the believer is not merely asking to be informed, but to be **moved, upheld, and advanced** along the right way.

The object of this hidāyah is **aṣ-Ṣirāṭ al-Mustaqīm**. From tafsīr, this path is the way of Islām, the Qur’ān, and the Prophet Muḥammad and the believers who follow him. It is straight because it leads directly to Allāh and His Jannah without inherent deviation; it is balanced because it avoids extremes – neither excess nor neglect, neither rigid harshness nor lax compromise. It encompasses correct belief about Allāh, sincere worship, and noble character. The plural “us” underscores that the believer seeks this guidance as part of a community, desiring good for all. Repeating this duʿā’ in every rakʿah trains the heart to see guidance as life’s central need.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

Reflecting on this verse raises the question: **What do you feel you need most?** Many people see their greatest needs as material – money, health, relationships, success. This āyah places **hidāyah** at the very top: without right guidance, even blessings can become means of ruin; with it, even hardships become steps toward Allāh. Saying **“ihdinā”** with presence means admitting that you do not see everything clearly, that your desires can mislead you, and that you need Allāh to continually correct and steady your course.

The phrase **“aṣ-Ṣirāṭ al-Mustaqīm”** reminds you that there is not an endless plurality of equally valid ultimate paths; there is **one** straight path of divine approval, though people vary in how well they walk it. Practically, this verse calls you to seek knowledge (to recognize that path), to act upon what you know, to ask Allāh for firmness especially in tests, and to fear subtle deviations – whether ideological, moral, or practical. A useful practice is to consciously connect this āyah to daily decisions: before choosing, ask yourself, “Which option more closely fits **aṣ-Ṣirāṭ al-Mustaqīm** as taught by the Qur’ān and the Sunnah?” and then ask Allāh with this very verse to guide your heart to it.

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5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنا نسألك كما علَّمتنا أن نقول في كتابك: ﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾، فنسألك هداية الدلالة والإرشاد، وهداية التوفيق والسداد، وهداية الثبات والزيادة. اللهم عرِّفنا الحق حقًّا وارزقنا اتباعه، وعرِّفنا الباطل باطلًا وارزقنا اجتنابه، ولا تجعل الحق ملتبسًا علينا فنضل.
اللهم اجعلنا من أهل الصراط المستقيم في العقيدة والعبادة والأخلاق والمعاملات، ونجِّنا من طرق الغلو والتفريط، ومن سبل الشهوات والشبهات، ومن كل مسلك يبعدنا عن رضاك.
اللهم ثبِّتنا على الصراط المستقيم في الدنيا، وثبِّت أقدامنا على الصراط فوق جهنم يوم القيامة، واجعل مرورنا عليه آمنًا سريعًا برحمتك.
اللهم لا تكلنا إلى أنفسنا، ولا إلى الناس، ولا إلى أي قوة من قوى الدنيا، بل تولَّ أمر هدايتنا كله، حتى نلقاك وأنت راضٍ عنا.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ ,”يا no English or Latin letters.)

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.

> Allāhumma, as You taught us to say: **“ihdinā aṣ-Ṣirāṭ al-Mustaqīm,”** we beg You for **hidāyah** in all its levels. Show us the truth clearly, grant us the will and strength to follow it, keep us firm upon it, and increase us in light and understanding. Make us walk **aṣ-Ṣirāṭ al-Mustaqīm** (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character) in our beliefs, worship, morals, and dealings.
> Allāhumma, protect us from every crooked path of desires and doubts, from the ways of those who earn anger and those who go astray. Make our steps steady on the path in this life, and on the bridge over Jahannam on Yawm ad-Dīn. Do not leave our guidance to ourselves or to any created power; take charge of our guidance completely by Your mercy.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Fātiḥah – āyah 7**
﴿ **صِرَاطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Doctrinal rule: No “Lord” or “God” in our renderings.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (implicit “You”)	A	Never translated	**Allāh** (the one and only true divinity of all existence)
aṣ-Ṣirāṭ	C	Transliteration + gloss	**aṣ-Ṣirāṭ** (the path/way leading to Allāh’s pleasure)
anʿamta / niʿmah	B	Transliteration + gloss	**anʿamta** (You have bestowed niʿmah – favor, blessing, guidance)
al-maghḍūb ʿalayhim	C	Transliteration + gloss	**al-maghḍūb ʿalayhim** (those who incur wrath by knowing the truth yet rejecting or opposing it)

| aḍ-ḍāllīn | C | Transliteration + gloss | **aḍ-ḍāllīn** (those who are astray, missing the truth through misguidance and deviation) |

We continue to avoid **“Lord”** and **“God”** for Allāh.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة الفاتحة ختمت بهذه الآية جوهر الدعاء الذي بدأ بـ ﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾؛ فبيَّنت ماهية هذا الصراط: ﴿صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ﴾، ثم حذَّرت من طريقين منحرفين: ﴿غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ﴾. السباق: طلب الهداية إلى الصراط المستقيم، واللحاق: لا يوجد بعدها في السورة، فهي خاتمتها وخلاصة الدعاء. المفسرون يبيّنون أن «ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ» هم المذكورون في آية النساء: ﴿مِنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾، وأن «ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ» هم مَن عرفوا الحق وتركوه عمدًا، و«ٱلضَّآلِّينَ» هم مَن ضلّوا عن الحق جهلاً واتباعًا للهوى، وقد خُصَّ اليهود بالأول والنصارى بالثاني عند كثير من السلف، مع بقاء اللفظ أعمّ.

النبرة في الآية دعائية تحذيرية، تجمع بين طلب أعلى مراتب الهداية والنعمة، والبراءة من سبل أهل الغضب والضلال. وهي تؤكِّد أن الطريق إلى Allāh واحد، ولكن طرق الانحراف كثيرة؛ وأن النجاة في لزوم جماعة المنعَم عليهم، والبعد عن طرائق أهل العلم بلا عمل وأهل العمل بلا علم.

Governing Context – in English (≈180 words)

This final verse of al-Fātiḥah completes the core supplication that began with **“ihdinā aṣ-Ṣirāṭ al-Mustaqīm.”** It defines that path positively as **“ṣirāṭ alladhīna anʿamta ʿalayhim”** – the path of those upon whom Allāh has bestowed favor – and then negatively by contrasting it with two deviant ways: **“ghayri al-maghḍūb ʿalayhim wa lā aḍ-ḍāllīn.”** The preceding verse is the request for guidance; this verse clarifies exactly **which** guidance is being sought. It is the conclusion of the sūrah and of its duʿā’.

Classical exegetes explain that **“those You have bestowed favor upon”** are detailed in Sūrat an-Nisāʾ 4:69 as the prophets, the truthful ones, the martyrs, and the righteous. **al-maghḍūb ʿalayhim** are those who **know the truth but knowingly abandon, distort, or oppose it**; **aḍ-ḍāllīn** are those who **go astray from the truth through ignorance, misguidance, or following desires.** Many early scholars applied the first especially to Jews and the second especially to Christians, while stressing that the wording remains general for anyone who embodies these traits.

The tone is supplicatory and cautionary: the believer asks for the highest company – those favored by Allāh – while disavowing all resemblance to the ways of those earning anger or wandering astray. The verse affirms that there is **one true path** to Allāh, while paths of misguidance are many.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ٱلصِّرَاطَ (ṣirāṭa)	ص-ر-ط / س-ر-ط	Definite noun (with implied “al”), singular, accusative; apposition/explanation of the ṣirāṭ in previous verse	**1. Literal:** Path/road, especially broad and clear. **2. Conceptual:** A defined way or course of life leading to a destination. **3. Spiritual:** Here, the lived way of those rightly guided by Allāh.	**al-Ṭabarī:** It is tafsīr/badal of “aṣ-Ṣirāṭ al-Mustaqīm”.	**Transliterate+Explain** as “ṣirāṭ (path) of those…”, but in translation we write “the path of those…”.
ٱلَّذِينَ (alladhīna)	–	Relative pronoun, masculine plural	**1. Literal:** “those who”. **2. Conceptual:** Introduces a description of a group whose qualities define the sought path.	Standard.	Translate as “those (people) who / those whom”.
أَنْعَمْتَ (anʿamta)	ع-م-ن	Perfect verb, 2nd person masc. sg. form IV (to bestow niʿmah)	**1. Literal:** You bestowed favor, You graced. **2. Conceptual:** You granted comprehensive blessings, especially guidance and steadfastness. **3. Spiritual:** You chose them for Your niʿmah in faith, knowledge, and righteous living.	**Ibn Kathīr:** The greatest niʿmah is Islām and adherence to the Sunnah. **Ibn ʿĀshūr:** The verb points primarily to spiritual favor.	**Transliterate+Explain:** “anʿamta ʿalayhim (You have bestowed niʿmah – favor and guidance – upon them)”.
عَلَيْهِمْ (ʿalayhim)	–	Preposition ʿalā + 3rd pers. masc. pl. pronoun	On them / upon them.	Standard.	Translate.
غَيْرِ (ghayri)	غ-ي-ر	Noun meaning other than, different from; here in iḍāfah with al-maghḍūb	**1. Literal:** Other than, not. **2. Conceptual:** Excluding, disassociating from a category. **3. Spiritual:** A declaration of barāʾah (disavowal) from the ways of misguidance.	**al-Rāzī:** “ghayr” here clarifies that the ṣirāṭ sought is distinct from the ways of those groups.	Translate as “not of / other than”.
ٱلْمَغْضُوبِ (al-maghḍūb)	غ-ض-ب	Passive participle, definite, genitive as second term of iḍāfah with ghayr	**1. Literal:** Those upon whom wrath has been unleashed. **2. Conceptual:** Those who know the truth but oppose, abandon, or distort it, incurring divine anger. **3. Spiritual:** A

warning against learned arrogance and willful disobedience. | **Ibn Kathīr** (from Ibn ʿAbbās and others): “al-maghḍūb ʿalayhim” = the Jews, and **aḍ-ḍāllīn** = the Christians, by way of primary examples.
al-Saʿdī: General: everyone who knows the truth but does not follow it. | **Transliterate+Explain:** “al-maghḍūb ʿalayhim (those who incur wrath by knowingly rejecting or opposing the truth)”. |
ʿ) عَلَيْهِمْ |alayhim) | – | Preposition + pronoun | Upon them. | – | Translate. |
) وَلَا |wa lā) | – | Conjunction “and” + negation “lā” | **1. Literal:** And not / nor.
2. Conceptual: Adds a second excluded group. | – | “and not / nor”. |
) ٱلضَّآلِّينَ |aḍ-ḍāllīn) | ض-ل- | لActive participle plural, definite, genitive (coordinated with al-maghḍūb) | **1. Literal:** Those who are astray, deviating.
2. Conceptual: Those without sound knowledge, who miss the truth through ignorance, misguidance, or distortion.
3. Spiritual: A warning against uninformed zeal and misdirected sincerity. | **al-Saʿdī:** Those who lack knowledge and so are misguided; **al-maghḍūb** know but do not act.
Classic pairing: knowledge without action vs action without knowledge. | **Transliterate+Explain:** “aḍ-ḍāllīn (those who are astray through misguidance and deviation)”. |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Major English Translations of 1:7

Translator	Rendering	Accuracy	Rhetoric	Notes
Muhammad Asad	“the way of those upon whom Thou hast bestowed Thy blessings, not of those who have been condemned [by Thee], nor of those who go astray!”	9/10	8/10	Faithful; “condemned” = wrath; “go astray” good; uses archaic pronouns and interpretive bracket.
Mustafa Khattab	“the path of those You have blessed—not those You are displeased with, or those who are astray.”	9/10	9/10	Smooth and modern; “displeased with” slightly softer than “wrath”.
Saheeh International	“The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”	10/10	8/10	Highly accurate; explicitly “anger”; brackets clarify ellipsis.
Abdul Haleem	“the path of those You have blessed, those who incur no anger and who have not gone astray.”	9/10	9/10	Elegant; slightly restructures negation; keeps sense.
ʿAbdel-Ghaffar Hilāl	“the path of those upon whom You have bestowed Your favour; not of those who have incurred Your anger, nor of

those who have gone astray.” | 10/10 | 8/10 | Very close to classical Muslim phrasing; solid doctrinally. |
| **The Study Quran** | “the path of those whom Thou hast blessed, not of those who incur wrath or those who are astray.” | 10/10 | 8/10 | Accurate; notes elaborate on specific groups and general meanings. |
| **Yusuf Ali (Amana)** | “The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.” | 8/10 | 8/10 | Classical, somewhat paraphrastic with “portion”; uses archaic English. |

Rhetorical features of the āyah:

- **Parallelism and contrast**: a positive path vs. two negative models.
- **Economy**: very few words, but they define the entire moral landscape of humanity.
- **Association**: “those blessed” vs “those under wrath” vs “those astray” map to knowledge+action, knowledge-without-action, and action-without-knowledge.

Our rendition must:

- Clearly mark the **positive model** and the **two excluded groups**.
- Preserve the moral/theological nuance (knowledge vs ignorance, willful vs mistaken).
- Avoid “Lord/God” while keeping the direct address to Allāh implicit in “You”.

TIER 5 – Generation, Evaluation, and Selection of 12 Alternatives

5.1 – 12 Alternatives

Group 1 – Didactic (4)

D1.
“**the ṣirāṭ (path)** of **those You have anʿamta ʿalayhim** (those You have bestowed niʿmah – favor and guidance – upon), **not** the path of **al-maghḍūʿ ʿalayhim** (those who incur wrath by knowingly rejecting the truth), **nor** of **aḍ-ḍāllīn** (those who are astray through ignorance and misguidance).”

D2.

“the path of those whom You have blessed with guidance and steadfastness, not of **al-maghḍūʿ بalayhim** (those who earn anger by refusing what they know is true), nor of **aḍ-ḍāllīn** (those who wander away from the truth).”

D3.
“the path of those You have anʿamta ʿalayhim (graced with faith, knowledge, and righteous action), other than the path of **al-maghḍū بʿalayhim** (those earning wrath) and not the path of **aḍ-ḍāllīn** (those who have gone astray).”

D4.
“the ṣirāṭ of those You have favored and guided, not the ṣirāṭ of **al-maghḍūʿ بalayhim** (the knowingly disobedient) and not of **aḍ-ḍāllīn** (the misled and misguiding).”

Group 2 – Scholarly (4)

S1.
“the ṣirāṭ of those You have anʿamta ʿalayhim (favored with niʿmah in īmān, sound knowledge, and righteous deeds), not of **al-maghḍūʿ بalayhim** (those who incur wrath by acting against known truth), nor of **aḍ-ḍāllīn** (those who are astray due to misguidance and corrupted understanding).”

S2.
“the path of those You have anʿamta ʿalayhim (whom You have endowed with the favor of right guidance), not of **al-maghḍūʿ بalayhim** (those who knowingly oppose or abandon the truth and thus incur wrath), nor of **aḍ-ḍāllīn** (those who, lacking sound guidance, stray into error and deviation).”

S3.
“the ṣirāṭ of those upon whom You have bestowed favor – as in the prophets, the truthful, the martyrs, and the righteous – not of **al-maghḍū بʿalayhim**, nor of **aḍ-ḍāllīn** whose ways are marked by anger-earning defiance or blind wandering.”

S4.
“the path trodden by those You have graced with Your niʿmah, not the way of **al-maghḍūʿ بalayhim** whose knowledge does not lead to obedience, nor of **aḍ-ḍāllīn** whose zeal is not guided by knowledge.”

Group 3 – Literary–Interpretive (4)

L1.
“the path of those You have wrapped in Your favor, not the track of **al-maghḍūʿ ʿalayhim** (those who meet wrath with their defiance), nor the wandering of **aḍ-ḍāllīn** (those lost in misguidance).”

L2.
“the path of those You have lit with Your favor, not the road of **al-maghḍūʿ ʿalayhim** who turned from known light, nor the road of **aḍ-ḍāllīn** who roam in darkness thinking it light.”

L3.
“the ṣirāṭ of those You have anʿamta ʿalayhim – the graced whose steps run within Your favor – not of **al-maghḍūʿ ʿalayhim** whose hearts hardened against known truth, nor of **aḍ-ḍāllīn** who drift, sincere perhaps, but far from the straight way.”

L4.
“the way of those You have gently carried in Your niʿmah, not that of **al-maghḍūʿ ʿalayhim**, stamped by anger, nor of **aḍ-ḍāllīn**, scattered in confusion away from Your guidance.”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected representatives:

- Didactic: **D1**
- Scholarly: **S2**
- Literary: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“the ṣirāṭ (path) of those You have anʿamta ʿalayhim (those You have bestowed niʿmah – favor and guidance – upon), not the path of al-maghḍūʿ بalayhim (those who incur wrath by knowingly rejecting the truth), nor of aḍ-ḍāllīn (those who are astray through ignorance and misguidance).”	Very explicit; spells out key categories; closely aligned with classical summarization (knowing truth vs ignorant).	Best for beginners: high clarity, full explanations of each group, direct mapping to tafsīr.
Scholarly (S2)	“the path of those You have anʿamta ʿalayhim (whom You have endowed with the favor of right guidance), not of al-maghḍū بʿalayhim (those who knowingly oppose or abandon the truth and thus incur wrath), nor of aḍ-ḍāllīn (those who, lacking sound guidance, stray into error and deviation).”	Incorporates theological nuance (knowledge vs ignorance; willful vs misguided); concise but rich; directly reflects mainstream tafsīr.	Strongest balance for rigorous study; ideal as main reference rendering.
Literary (L3)	“the ṣirāṭ of those You have anʿamta ʿalayhim – the graced whose steps run within Your favor – not of al-maghḍūʿ بalayhim whose hearts hardened against known truth, nor of aḍ-ḍāllīn who drift, sincere perhaps, but far from the straight way.”	High emotional impact; vivid imagery; still grounded in tafsīr’s core distinctions.	Maximizes spiritual resonance while staying doctrinally safe; excellent for tadabbur.

Primary QATF v9.1 rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 / 13 / 14 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Fātiḥah – āyah 7
﴿ **صِرَاطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ** ﴾

(Fully vocalized; tajwīd color-coding cannot be displayed here.)

Context summary:
This verse completes the duʿā' "ihdinā aṣ-Ṣirāṭ al-Mustaqīm" by specifying that straight path as the way of those favored by Allāh and by excluding the paths of **al-maghḍūb ʿalayhim** and **aḍ-ḍāllīn**. It thus divides humanity into three paradigmatic categories and teaches the believer what company to seek and what models to avoid.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **"the path of those You have anʿamta ʿalayhim (whom You have endowed with the favor of right guidance), not of al-maghḍūʿ بalayhim (those who knowingly oppose or abandon the truth and thus incur wrath), nor of aḍ-ḍāllīn (those who, lacking sound guidance, stray into error and deviation)."**

2.2 Plain-English Version without Transliteration

> **"the path of those You have endowed with the favor of right guidance, not the path of those who knowingly oppose or abandon the truth and so incur anger, nor the path of those who, lacking sound guidance, wander into error and deviation."**

(No Arabic terms in Latin script, and still no "Lord" or "God".)

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3. Unified Tafsīr Explanation (≥100–130+ words)

This verse explains **what** the believer is asking for when saying "Guide us on the straight path." It identifies the straight path as the way lived by **"those You have anʿamta ʿalayhim"** – those upon whom Allāh has bestowed niʿmah in the form of correct faith, sound knowledge, and righteous action. Another verse (4:69) clarifies them as the prophets, the truthful, the martyrs, and the righteous. To be guided to their path means to share their beliefs, ethics, priorities, and overall way of life.

The verse then excludes two dangerous categories. **al-maghḍūb ʿalayhim** are those who **know** the truth but reject, neglect, or distort it, thereby incurring wrath. **aḍ-ḍāllīn** are those who **lack sound guidance** and therefore go astray, sometimes with zeal but without insight. Many early scholars mentioned Jews as primary examples of the first and Christians as primary examples of the second, while affirming that the description applies to anyone with those traits. Thus, the āyah divides humanity into: people of guidance (knowledge + obedience), people of anger (knowledge without obedience), and people of misguidance (action or emotion without knowledge). The believer is instructed to seek the first and disavow resemblance to the latter two.

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4. Strategic Tadabbur – Reflective Lessons (≥100–130+ words)

This verse invites deep self-assessment by presenting three archetypes. The first are **those favored**: people whose thoughts, feelings, and actions align with revelation. They pursue knowledge of what pleases Allāh and then struggle to embody it. The second are **al-maghḍūb ʿalayhim**: those who have access to truth but treat it lightly—twisting it for worldly gain, or refusing to submit when it conflicts with desires, pride, or group interests. The third are **aḍ-ḍāllīn**: those whose sincerity or emotion is not anchored in sound guidance, leading them into innovation, extremism, or careless compromise.

Tadabbur here means asking: **Which pattern am I moving toward?** Do I learn beneficial knowledge and let it transform me, or do I ignore what I know? Do I engage in religious enthusiasm without checking it against Qur'ān and authentic Sunnah? The āyah also teaches that guidance is not a private, individualistic project; we are seeking the path of an **entire community** of favored ones. Practically, this should drive you to study the lives of prophets and righteous people, to check your path against theirs, to avoid companionship that normalizes sin or confusion, and to keep repeating this supplication with fear of slipping into the anger-earning or astray categories, and hope of being counted among the favored.

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5. Concluding Supplication (Duʿā')

5.1 Arabic Duʿā' (no English, starts/ends as requested, ≥100 (كلمة

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم اجعلني من الذين أنعمتَ عليهم، من النبيين والصديقين والشهداء والصالحين، وحسن أولئك رفيقًا، ولا تجعلني من المغضوب عليهم ولا من الضالين. اللهم إني أعوذ بك من علم لا ينفع، وقلب لا يخشع، وعين لا تدمع، ونفس لا تشبع، ودعاء لا يُسمع، وأعوذ بك أن أكون من أهل الغضب بعلمٍ أتركه، أو من أهل الضلال بحماسٍ بلا بصيرة.
اللهم ارزقني صحبة أهل الصراط المستقيم، ووفِّقني لاتباع سبيلهم ظاهرًا وباطنًا، في العقيدة والعبادة والأخلاق والمعاملات، ولا تزغ قلبي بعد إذ هديتني، وهب لي من لدنك رحمة إنك أنت الوهاب.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ ,”يا no Latin letters.)

5.2 English Duʿā’ (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, make me among **those You have anʿamta ʿalayhim** (those whom You have endowed with the favor of right guidance) – from the prophets, the truthful, the martyrs, and the righteous – and keep me far from the paths of **al-maghḍūb ʿalayhim** (those who knowingly oppose or abandon the truth and thus incur wrath) and **aḍ-ḍāllīn** (those who, lacking sound guidance, stray into error and deviation).
> Allāhumma, I seek refuge with You from knowledge that does not benefit, from a heart that does not humble itself, from an eye that does not weep, from a self that is never satisfied, and from a supplication that is not heard. Do not let me be from those who know but do not act, nor from those who act without knowledge. Keep me on **aṣ-Ṣirāṭ al-Mustaqīm** with the company of Your favored servants until I meet You while You are pleased with me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.